

# REFORMED CHURCH MESSENGER

## The Ten Commandments

Thou shalt not have another God but Me:  
Thou shalt not to an image bow the knee.  
Thou shalt not take the Name of God in vain:  
See that the Sabbath thou do not profane.  
Honor thy father and thy mother too:  
In act, or thought, see thou no murder do,  
From fornication keep thy body clean:  
Thou shalt not steal, though thou be very mean.  
Bear no false witness; keep thee without spot,  
What is thy neighbor's, see thou covet not.

—John Bunyan.

## Keep Smiling

I have a friend—his name is Smiles!  
I meet him when I may;  
I sense his coming miles and miles,  
His face lights up the way!

His shining face seems always glad  
With charm unmix'd with rue;  
You cannot make your face look sad  
When his shines out on you.

I love to meet him on the street,  
Or by the fireside warm;  
For wheresoe'er you chance to meet  
He greets you with such charm.

I met him once, not long ago,  
When all around was drear;  
When all our tidings told of woe,  
And death and deadly fear.

But when I saw his beaming face  
And heard his cheerful voice,  
A light streamed through that dismal place  
That made my heart rejoice.

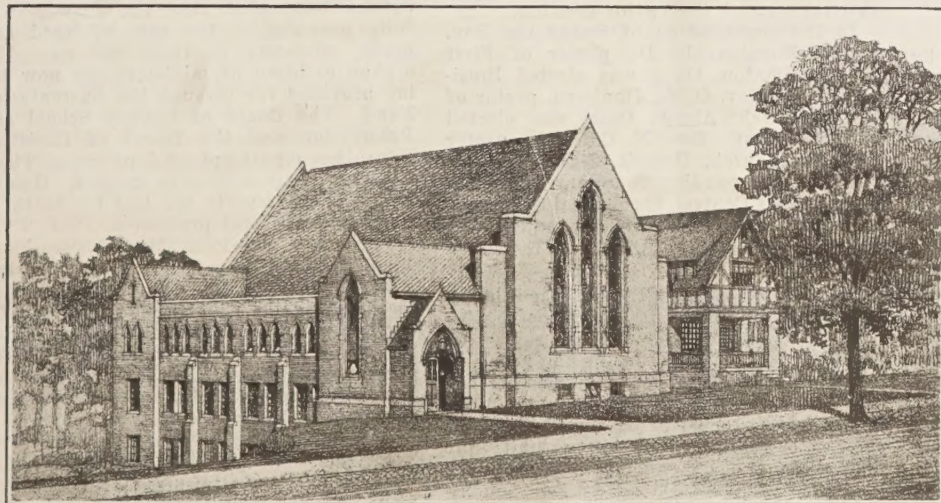
"No matter if the skies are black  
And thunders roar without,  
The good old sun will soon come back  
And put the gloom to rout!"

This, in a word, is his brief creed—  
He lives it every day;  
"No matter what your loss or need,  
Keep smiling all the way!"

"Smile at the sunshine or the rain,  
Whatever be the day;  
If gloomy, still sing this refrain:—  
Keep smiling all the way!"

I have a friend—his name is Smiles!  
He lives across the way;  
But I would travel miles and miles  
To meet him any day!

—G. S. R.



The new edifice, with  
parsonage, of the First  
Reformed Church, Home-  
stead, Pa., the Rev. David  
J. Wolf, pastor, which  
was dedicated Oct. 28.

(See article in this issue.)

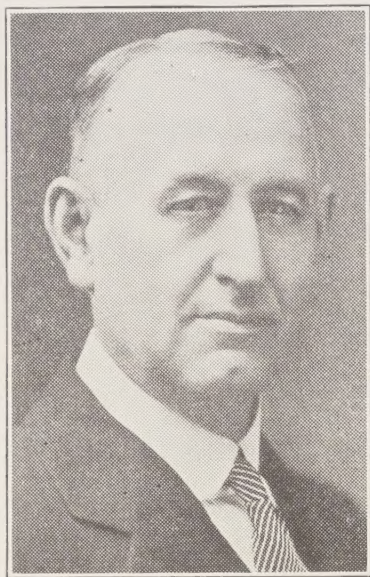
PHILADELPHIA, NOVEMBER 15, 1928



### DEDICATION AT HOMESTEAD, PA.

The members of First Church, Homestead, Pa., Rev. David J. Wolf, pastor, will long remember Oct. 28, the day of dedication of the new Church. The morning sermon was preached by the Rev. James M. Mullan, and Treasurer Joseph S. Wise took charge of the pledges. The dedication sermon was preached in the afternoon by Dr. F. C. Seitz, and the pastor dedicated the Church. Rev. Mr. Mullan also preached the evening sermon. The services were all well attended and the Church was beautifully decorated. Special music was rendered during the day by the choir, assisted by Mrs. John Dittman, the orchestra, led by Prof. Archer, and the Episcopal choir, under the leadership of Walter Jones. Post dedication services were held during the week and the sermons were preached by Revs. I. S. Hawn, Clyde Nevin, J. Grant Walter, F. L. Kerr and C. B. Wible. The services culminated on Nov. 4, Home-Coming Day, with the morning sermon by the pastor and the evening sermon by Rev. Dr. Karl A. Stein. Services were also held the week preceding Dedication Day and sermons were preached on Oct. 21, in the evening, by Rev. H. L. Krause, and during the week by Revs. H. E. Shade, Dr. Edward Krapp, Samuel Horvath, J. H. Douds and A. M. Billman.

The work in this charge was started as a Sunday School on Oct. 24, 1899, the sessions being held in the public school until the building of a new Church was completed. The canvass of the community



The Rev. David J. Wolf, Pastor.

was made by a committee appointed by the Missionary Alliance of Allegheny Classis, consisting of Revs. A. K. Kline and J. Grant Walter, Messrs. Steele Allhouse, N. G. Durbin, B. Wolf and Robert E. Reno, of whom the latter was elected Supt. of the School. On Aug. 1, 1899, Rev. John K. Adams took charge and organized a congregation of 11 faithful members, of whom the following are still on the list of membership: Dr. E. E. Wible, Mr. and Mrs. Frank Datz and Mr. and Mrs. James Kemerer. Rev. Mr. Adams resigned and during the pastorate of Rev. M. M. Noacker a chapel was completed and equipped at a cost of \$4,800. After the resignation of Rev. M. M. Noacker on Dec. 15, 1903, the charge was served by Revs. A. J. Collison, 1904-1908; J. B. Shontz, 1908-10; H. A. Shiffer, 1910-1914; E. S. LaMar, 1914-1920, and the present pastor since March 1, 1921. During the present pastorate the membership has been increased by 242 new members. During this time the pastor has made 5,679 pastoral calls. When the first building became cramped and unsuitable for the

growth of the Church and S. S. work, the present site was purchased and the old Church sold. The corner-stone was laid Jan. 22, 1928, at which time Rev. Dr. Karl Stein delivered the main address.

The total cost of the new Church building as at present furnished (not including an organ) and the parsonage, is almost \$90,000. The site faces 100 feet on Mifflin Street and runs 130 feet back to McClure Street. The building is of English Gothic architecture and the same scheme is evolved in the character of the windows, arches, furniture and lighting fixtures. The exterior face brick are of mingled shades and the interior of the main S. S. room and gymnasium is lined with buff colored brick. The building is lavishly trimmed with cast stone. There are 3 floor levels; the lowest level has the social hall, which is to be used for the main S. S. room, banquet floor, gymnasium, commodious stage, kitchen, intermediate room and men's room. On the second floor are the ladies' parlor, Primary and Beginners' Depts. and a small gallery over-looking the gymnasium floor. The third floor level contains the Church auditorium, with a seating capacity, by adding the Senior S. S. room, of over 400. At the same time and on the same lot that the Church building was built, a parsonage was also erected, containing 7 rooms, bath, garage in basement, and sun parlor. The architects, Charles W. Bolton & Son, of Phila., Pa., have designed a Church plant which is at once beautiful, substantial, reverent, and convenient for the various activities for which a Church building is used today.

The first consistory was composed of Drs. A. P. Fogleman and E. E. Wible, elders; James Kemerer and Harry Dodge, deacons.

The present consistory consists of the elders: Dr. E. E. Wible, Chairman of the Building Committee, F. E. Stanton, H. E. Clever, Financial Secretary; Harry Schwartz, Secretary; O. E. McNaughton and John S. Hoffman; and the deacons: Charles Bohammer, Alexander Faulds, Roland Jones, Fred Hiege, Franklin Miller and Bernard Pfeifer.

### ANNUAL MEETING OF OHIO SYNOD

Ohio Synod convened for its 1928 sessions in Calvary Church, Lima, Ohio, on Monday, Oct. 1st, at 7.30 P. M. President T. W. Hoerneman, pastor of First Church, Lima, preached a masterful sermon on the theme, "Perpetuating Pentecost," based on Acts 1:8 and 2:1. He emphasized three striking phases of Pentecostal fervor and power, namely, "Preaching that Pricks, Prayer that Prevails, Passion that Propagates." He laid a most excellent foundation for the fine spirit which was to prevail throughout the entire meeting.

In the organization of Synod the Rev. R. W. Blemker, D. D., pastor of First Church, Canton, Ohio, was elected President. The Rev. O. W. Haulman, pastor of Grace Church, Akron, Ohio, was elected Vice-President. Rev. N. C. Dittes, pastor of First Church, Detroit, Michigan, was elected Corresponding Secretary. Prof. F. W. Leich, of Central Theological Seminary, was continued as Stated-Clerk, and Mr. F. W. Brown, of Dayton, Ohio, was re-elected as Treasurer.

The report of the State of the Church was read by President Hoerneman. The report was an exceptionally fine review of the work of the Synod during the year. It revealed a small net gain in membership (543), but called attention to the fact that the small net increase was not commensurate with the large opportunity for Church growth. There are 9,000 children of Church membership age in our Sunday Schools who have not made public decision for Christ. During the year Synod lost through death 7 ministers and 10 elders. At the same time Synod gained 9 young men who were licensed for the ministry. New Churches to the number of 4 were

erected, 1 community house and 1 parish house was erected. Additions to buildings were made in 2 instances and extensive repairs in 8 others.

Synod made an increase of \$5,990 in its benevolent giving and an increase of \$18,324 for congregational purposes. It expended \$602,790 for new Churches and \$18,400 for parsonages. Only 64 congregations paid the Apportionment in full. 80% of the reported membership commended.

The Committee on Religious Services had made splendid provision for the inspirational part of the program. On Tuesday morning Dr. H. J. Christman, President of Central Theological Seminary, began a series of devotional addresses, speaking at the Communion service on, "The Church in Fellowship." The themes for the two succeeding mornings were, "The Church in Service," and "The Church in Power." The Rev. Ward Hartman, pastor of First Church, Hamilton, Ohio, had charge of the liturgical service. Other addresses were given under the following themes: 1. The Ministry of Preaching and Teaching. Educational Institute. "The Place and Power of the Christian College Today," Rev. G. A. Snyder. "Enlisting and Training Men for the Ministry," Rev. L. A. Stolte. 2. The Ministry of Sharing. "Stewardship," Rev. E. H. Wessler; "Evangelism," Rev. W. W. Rowe. 3. The Ministry of Sharing. The Missionary Task. What Next in Missions? "In the Home Land," Rev. R. W. Blemker; "In Other Lands," Rev. O. W. Haulman. 4. The Ministry of Caring. "The Children," Rev. J. F. Winters; "The Aged," Rev. C. Hassel; "The Minister," Rev. C. F. Heyl. 5. The Ministry of Education. "In the Home—the Family Altar and Christian Literature," Rev. H. S. Gekeler; "In the Church and the Community," Prof. H. H. Wernecke. These messages together with messages from representatives of Boards and Institutions made the 1928 Synod memorable.

It would be impossible and impracticable to attempt to report the routine business of Synod. Suffice it to say that while a few notes of disparagement were heard, a healthy optimism characterized all reports of institutions, boards, causes and commissions. The Board of Home Missions is confronted with a large indebtedness, due largely to the assuming of responsibility for the Hungarian work. It looks optimistically ahead to the day when the Church will provide for all of its needs. The Board of Foreign Missions reports that its debt was reduced. The Board of Ministerial Relief reports a larger number annuitants and larger receipts. It expresses confidence that the Church will fully provide for the care of aged and needy ministers or their widows. The orphan children of ministers are now being provided for through the Sustentation Fund. The Board of Sunday School and Publication and the Board of Christian Education report splendid progress. These two Boards are soon to be merged. Heidelberg College reports the loss by death of two of its faithful professors, Prof. T. A. Sonnedeker and Prof. Martin Osterholm. The total enrollment is 7 less than last year. A keen disappointment was sounded in the sad failure of Synod to provide for the remodeling of the first college building to be known as Founders' Hall. The committee on same is continued and an intensive effort will be made to complete the fund. Central Seminary reports that 6 men were graduated last spring. Progress has been made in the "Expansion Campaign," and the same is to go forward unto the completion of the goal. The Mission House reports 6 graduates in the college and 9 in the seminary. The scholastic work of the college compares favorably with other institutions, and receives com-

(Continued on page 23)



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## EDITORIAL

### EXPERIMENTAL RELIGION

Should one be taken with an eccentric fancy for dating himself as a religious antique, he might make sure of his ambition by beginning to discourse on "experimental religion." The generation to which in these days he must needs speak would not know what he said; they would count him as speaking in an unknown tongue. And if some surviving patriarch were called to interpret, they probably would still imagine that what was intended was some old-time attempt to reconcile religion and science by way of the laboratory (futile, of course).

So far have we drifted from the time when people "experienced religion." A completely different religious language is on the lips of the theologian and of his confere, the religious educator, as well as on the tongues of their disciples in both pulpit and pew. Which, however, would make rather slight difference, if only a verbal note was missing. But the actual loss is loss of an idea. And that defect is serious, because with the idea gone, a whole course of religion's most essential foundation stones—"living stones" in a "spiritual house"—is in peril of crumbling away.

Of today's prevalent conceptions of religion there are two leading far to the front—what may be called for convenient identification the *ritual* conception and the *conduct* conception. A vast and venerable section of the Christian world still believes, with an intensity which runs unchanging through ages branded as dark and ages hailed as enlightened, that God is chiefly moved toward men when they accept the sacraments offered at the altars of His Church. Through this means, it is confidently held by hosts of the devout, God enters human life and saving connection with Divine Power is established. But another host of possibly the less mystical are persuaded that all God expects of man and all that pleases Him is the practice of love and righteousness in everyday life—of which a complacent conscience is the sufficient testimony and sufficient reward. This often is of itself denominated "walking in the way of Jesus."

Yet it would seem that no soul who has sought to trace the "way of Jesus" through the gospel accounts that are left to us could miss seeing—or feeling—that Jesus on His way found much more than a cult of just or even generous relations with men to guide His footsteps. The characteristic and determinative fact of His career was that at every step of the journey He felt God—His own loving Father—ever with Him. "I am not alone"—what a watchword for

a life! And it was Christ's watchword. How then shall a man say he is going the way of Jesus if on the path he has found no Companion—no Friend—no Father—to walk with him? Mere plodding observance of the commandments must be another road.

And where in the gospels can Jesus be found living by a ritual—keeping a ceremony—observing a sacrament? He knew how to make life sacramental, but never how to formalize it. He took the circumstances of each day as they came and gave to every spontaneous, unritualized moment its own sacredness by living His life for His Father within that moment. When at the end He bade His disciples repeat from time to time the scene of His last meal with them, it was not on pomp or grandeur that He set the seal of divine meaning, but on a simple and homely companionship of friends around a quiet supper table. And the significance of it all consisted in the fact here also that they did not dine alone—His Father was there. That was the sacramental holiness of common things.

Churches whose creed runs so, may still insist that God comes down to greet souls that bow at the communion rail, and none who know Jesus will deny it. But there must be many whose deepest view of Christ enables and requires them to maintain that it is no automatic, presumptive magic by which the sacrament of bread and wine pours grace into the soul of the worshiper. It is not enough for one to rise and say: "I have partaken and my inner life must therefore have been renewed." Something more in the consciousness of the worshiper must make actual the spirit's uplift: "I have partaken; I have felt the Father here; my heart is newly possessed by the peace of my Lord's presence." Unless the Divine inflow is felt, what but an illusive and undemonstrated dogma has the heart to rest in?

No, it is the intent of the Master that what He constantly enjoyed, His disciples should have not inconstantly—an *experience of God*. No ritual crystalization of beliefs, of customs, of worship, nor even of righteous behavior, can create a Christianity. Christianity is the fellowship with the Father which was Christ's—a knowing that God is with us by testimony of the strength and comfort and peace that flow out of His heart of love into our hearts when we seek His fellowship along the way of the inner life. Acquaintance gives us our friends. Even so with the Father. "Acquaint now thyself with Him." There is an experience here to be had—a verifying experience. Let us turn from our ritual and our ethics and find that. Then ritual and ethics will be immeasurably richer. So will all life.



The Church fathers of an earlier American day by "experimental religion" meant religion experienced, of course. They were in their time almost quaintly dogmatic about how men were to get that experience and what sort of experience it would be. The mourner's bench was their ritual. Unfortunately they failed to appreciate in how many ways God can become a friend to human souls. They did not realize by how many different paths men may come to God. But they were in no wise wrong or astray when they said that *men could come to God, and God to men*—that man and God may know one another in ineffable inward friendship. That was the religion that they named "experimental" because of its experience. But it might be still called that in a sense more common today. For it is a religion that may be tried—by "whosoever will." Why not experiment with it (if you have not before) this very day?

—NOLAN R. BEST.

## THE REFORMED CONGREGATION AT THE UNIVERSITY OF PENNSYLVANIA

The existence of such a group is a little known fact. Comparatively few members of the Reformed Church are aware that there are about 300 students attending the University of Pennsylvania who are known to be members of the Reformed Church. Individuals may know of one student, or perhaps a half dozen students who are so enrolled; but it has occurred to only a few that the total number of all those individuals might constitute so formidable a group.

Nor did the fact of the existence of this group challenge the attention of the Reformed Church as a denomination until a few years ago. Here and there, for more than a decade, vigilant and far-sighted individuals did show an interest in the personal happiness of the students, and several nearby Churches made gestures that indicated an interest in their spiritual wellbeing. At best, however, these efforts were spasmodic and reached comparatively few.

For a number of years the larger denominations—specifically the Baptist, Episcopal, Lutheran, Methodist, and Presbyterian Churches—have been alive to the opportunity and need, and have provided a Student Pastor for their respective groups. These pastors have attempted to minister to the spiritual needs of the students—visiting them in their rooms, setting up educational programs for them, and meeting them in conferences for the consideration of their personal problems. For about a half dozen years, Rev. Clayton H. Ranck, serving as pastor of our Church in Oak Lane, has sought also to bring the interest, which our Church has in its people everywhere, to bear upon the students of our Church. The dual relationship was, of course, a most difficult and largely unsatisfactory one, and was never intended to be the ultimate arrangement. The Board of Home Missions, at its meeting last spring, realizing how ineffectual was the work undertaken in this way, decided to challenge Mr. Ranck to full time service; and, as a consequence of his acceptance, beginning with this year, the Reformed Church is represented for the first time by a Student Pastor at the University of Pennsylvania. His work will be somewhat more comprehensive than that of the other pastors at the University, in that it is hoped that he will be able to influence the life of the students in attendance at other institutions in Philadelphia—but at any rate, this congregation at the University of Pennsylvania at last has a pastor.

The members of this congregation, together with those of the other communions, constitute the Christian Association on the campus at the University. This organization is housed in the beautiful new building of the Christian Association, erected through the generosity of the Church people of Philadelphia, and located at Locust and 36th Streets. Here the several student pastors have their offices, meeting individually the members of their congregations, and co-operatively planning and carrying forward the spiritual activities of the campus. Here the members of the several congregations center their organizational and service, and some of their worship activities. Each congregation has

its own officers, who, as heads of the various denominational committees, are charged with the responsibility of promoting the congregation's various activities. And each congregation, in addition to having a pastor and officers, has an Advisory Committee made up of members of its denomination living in Philadelphia. And in charge of the co-operative work of all the congregations—the Christian Association—is a Board of Directors, composed of laymen of the various communions represented. This method of organization, as Professor Kent, of Yale, not long ago said, is one of the few ideal systems of student religious education in the country. It seeks to be and is "The Church at Work on the Campus."

"Where do the various congregations worship?" is a natural question. Each congregation worships at some nearby established Church of its own communion. The Reformed students worship at the Old First Church. The Student Pastor, Mr. Ranck, is present each Sunday, greets and mingles freely with the students, occasionally—as upon Communion Sundays—has a share in the service, and conducts classes and groups in which religious questions are considered by the students. The students themselves become "affiliated members" of Old First. In doing so they do not sever their home ties of membership, but "agree to strive after the highest Christian ideals of character, and to sustain the public service and activities of this Church" so long as they continue to be students.

It will be seen at once that a more efficient and economical method of providing for the spiritual care of our students at the University of Pennsylvania could hardly be devised, and we believe that it deserves the appreciative interest and support of the entire Reformed Church.

—H. B. KERSCHNER.

## BUNYAN'S VERSE

Celebrating the Tercentenary of the famous tinker and thinker, John Bunyan, it is proper to emphasize the man's rare combination of humor and holiness. In *A Book for Boys and Girls*, Bunyan combines sparkling merriment with a serious purpose in a peculiarly attractive manner. Note the mirth and good sense joined in such lines as these *Upon the Frog*:

"The Frog by nature is both damp and cold,  
Her mouth is large, her belly much will hold;  
She sits somewhat ascending, loves to be  
Croaking in gardens, though unpleasantly.

The Hypocrite is like unto the Frog:  
As like as is the puppy to the dog.  
He is of nature cold, his mouth is wide  
To prate, and at true goodness to deride.  
He mounts his head, as if he was above  
The world, when yet 'tis that which has his love.  
And though he seeks in Churches for to croak,  
He neither loveth Jesus, nor His yoke."

The homeliness of such a description makes its spiritual lesson all the more effective. Or take such a comparison as this, *On the Cackling of a Hen*, which young and old can readily take to heart:

"The Hen, so soon as she an egg doth lay,  
Doth spread abroad the fame of it without delay;  
About the yard, she cackling now doth go,  
To tell what 'twas she at her nest did do.  
Just thus it is with some professing men;  
If they do aught that good is, like our Hen,  
They can't but cackle on't where'er they go,  
And what their right hand doth their left must know."

Such pictures as Bunyan painted are unforgettable. It is by no means great poetry; but it is verse so intimate, so revealing, so heart-searching, that its writer is recognized as one of the real "Laureates of the Common People."



### "WHY NOT LET IT ALONE?"

Now that the Presidential campaign is over, it is to be hoped that all of us who were inclined to get too much excited over it will cool down and try to view matters dispassionately and philosophically. It is a great art to be able to keep one's temper, no matter how enthusiastic the argument. Is it not a fact that it is not only un-Christian, but positively foolish, to get angry over matters of opinion? As someone has said, "By yielding to anger we accomplish nothing that we really wish to accomplish, whereas we may easily lose a friend; and a friend is worth more to us than it would be to get our candidate elected."

It is queer, indeed, that some folks cannot endure to read an opinion contrary to their own. Indeed, there are many who find fault with the papers they read, especially with religious journals, which venture to express any opinions at all which may be in any sense controversial. It does not seem to occur to them that the absence of such opinions would make any paper hopelessly dull and commonplace. We do not recall that we have seen a more trenchant and altogether sensible statement of the editorial position than that which is to be credited to the able and scintillating pen of the Editor of *The Christian Leader* (Boston), which is as follows:

"Why don't you let such things alone?" writes one of our *Leader* family. 'Why jeopardize your influence by alienating people?' (Our correspondent referred especially to subjects bearing on the campaign). Our reply is that *we can not let anything alone*. Our major thesis is that if people are afraid of a subject, that is a subject to take hold of firmly. A big part of our business is to get people to face things, look at them squarely, think about them, and act on their best thinking. Nothing in life is unrelated to religion. The greatest obstacle to high living is compartment thinking. Our religion must penetrate everything, or it is an inadequate religion. If as religious people we are concerned primarily with the will of God, we must remember that it is the whole will of God and not a little piece of it. Is not an all-seeing, all-loving Father looking down upon this campaign, upon our conferences at Geneva, upon starving Chinese, as well as upon the great cathedrals we are building in His name? The sons of God must try to look at things as God looks at them. The *Christian Leader* is not wise enough to tell its readers how a Perfect Being would look at this and that, but it is absolutely sure that nobody will find out by being static, or by letting things alone. A part of the high mission of the press is to *make people think, and to furnish the raw material to help make them think*. We can not get anywhere without convictions, but our convictions lead straight to bigotry when we close the door to more light."

\* \* \*

### A MERE MAN GIVES ADVICE TO THE GIRLS

In a day that takes pride in its *passion for reality*, it is a strange paradox that so many continue to go in for camouflage and cosmetics. The eminent British critic, St. John Ervine, recently imported by *The New York World*, who admits that he has, on the whole, a deep admiration for the modern woman, believes that she is "probably as perfect as any creature can hope to be on this sinful earth." He realizes also that women have been painting and dyeing themselves since the days of the Garden of Eden, and probably cannot be prevented from doing so in the future by any male criticisms. What Mr. Ervine objects to is the lack of art, the *apparent dearth of good taste*, exhibited by American women in the use of the lipstick and the powder puff. "Many of our actresses," he says, "appear in public looking like an advertisement for distemper." He thus describes a talented actress whom he lately saw on the stage: "Her eye lashes were thick with black grease; her eyes were so darkly ringed that I fancied at first that she had been the subject of loving attentions from her spouse; her cheeks bore the febrile blushes of a person in the state of tuberculosis; her lips seemed as if, were one to use a scraper on them, enough paint to decorate a bathroom could be recovered from them; and her nails, hideously varnished,

had been manicured into the shape of claws." No wonder he was moved to say to himself, "The woman is revolting."

But it is in the use of the lipstick, he says, that American women fail most lamentably. He finds the spectacle "dismal and nauseating," and he has seen girls whose lips were so horribly painted that they looked like "tainted horse-flesh." "I know no sight so sickening as teeth smeared with lipstick, and I have an almost irresistible desire to club a woman whose lips seem smeared with blood. *I have never met a man who likes to see a woman lipsticked.*"

Then he adds this broadside: "Women, on the whole, are tasteless unless they are directed by men. All manicurists are women—and look what a mess they make of nails if they are not restrained." And of all the aids to decoration used by women, the single instrument that they have "invented for themselves" seems to be the lipstick. "A man could not possibly have invented that disgusting implement. Man eternally attempts to beautify woman and continually exploits his wits to make and keep her lovely. He invents her clothes and devises her fashions; he explores the sky and the earth and the waters under the earth for feathers and 'gew-gaws' that will adorn her, and endures pain and meets death so that her beauty may be increased. The most beautifully appointed women owe their appointments to men. The 'frumps' of the world are the women who design their own dresses and entrust themselves entirely to the schemes of other women."

Mr. Ervine is certain, therefore, that the "defacing and uglifying lipstick" must have been made by "a frowzy member of the Lucy Stone League, or by some man who hates women and is eager to see them humiliated in public." And how successful the inventor has been! "Observe with what avidity women have rushed to their ruin. In public places one sees infatuated ladies rubbing puffs around their cheeks and sticking paint on their lips. Are we to conclude that the chief result of the enfranchisement of women is that they perform their toilets in public? It is time for men to reassert their supremacy over women in this matter of adornment. We can adorn them better than they can adorn themselves, and it is our duty to forbid them the use of the lipstick, or to invent one whose application will not make their mouths look as if they had come from a slaughter house. A man, if he puts his mind to it, can make a woman's lips look lovely; but a woman, when she begins to decorate them, makes them resemble a butcher shop."

This of course is riotous criticism, and Mr. Ervine probably had his tongue in his cheek as he wrote it. We fear its effect on most of the ladies will scarcely be skin-deep. Nevertheless, it sets forth what we believe to be a quite accurate picture of the opinion of the average male on this mooted question. It may be claimed that all this is a matter of taste, but it is difficult to prove that there is no connection between good taste and good morals when it comes to making something grotesque and repulsive out of something which was meant to be attractive and beautiful.

\* \* \*

### THE CHURCH AND MORAL ISSUES

The Archbishop of Canterbury, in his farewell sermon, declared that although he was convinced that the Church is stronger and more united than when he began his work in the ministry, confessed that he had qualms concerning the forcefulness of the Church on plain moral questions. "Are you satisfied," he asked, "about the forcefulness of the Church on the problems of married life, the temptations of unmarried life, straight-forwardness in industry or in civic and social fields? Does the Church adequately count? Is its witness fearless? Do we face the difficulties frankly and courageously? I ask myself these questions; my answer gives me qualms."

Probably no forward-looking leader of the Church fails to share in some degree the anxieties expressed by the retiring Archbishop. We know that too often the message of the Church has been divided, or anaemic, or lacking in courage and candor. But after confessing freely that the Church does not as yet exert all the leadership and bene-



ficient influence in solving the moral issues of the times which ought to be expected from the body of Christ, was there, after all, any time in which that influence was quite as great as it is now? Surely in America the position and attitude of the Churches in these recent days has not been negligible. There are selfish and questionable interests in our country today which realize more clearly than they have ever done before that the Church is a *worthy antagonist*, and that when stirred up to the defense or the propagation of a great moral issue, its potency can scarcely be measured.

\* \* \*

## The Parables of Saged the Sage

### A PARABLE OF BATTLES LOST AND WARS WON

I traveled in the Sunny South and I came unto a city called Fredericksburg where the handsome General Burnside lost a large-sized battle and hardly hurt General Lee at all. And from thence I rode it may have been a dozen miles into the Wilderness where, two years later, General Grant lost a larger battle. And I said, Alas, that after two

years there had been less than a score of miles of inevitable gain, and even then the battle was lost.

And I rode not many miles to Chancellorsville, where General Hooker said, and said truly, that he held Lee's army in one hand and Richmond in the other, and both hands slipped. And I rode less than ten miles to where General Grant fought at Spotsylvania and lost that battle also.

And I went on to Fair Oaks where General McClellan fought Lee and was whipped. And then I rode to where within what soldiers call Spitting Distance General Grant fought Lee at Cold Harbor and Grant was whipped.

And I said, Alas, alas! Was ever a battle more bravely fought or more stupidly planned than Fredericksburg, or better planned and more disgracefully fought than Chancellorsville, or more skilfully planned and more weakly lost than Fair Oaks? Alas for Burnside and Hooker and McClellan!

And then I said, Grant took more defeats and lost more battles than all of them together; yet he Won the War.

And I prophesied and said, Oh, ye who were slain in all these fields of blood, rise ye and testify against the sons of men that they fight at all and fight with such futility. And then add ye this word—If ye must fight, fight for something worth continuing to fight for, and do not stay defeated. For the battle is won not by Man who is never whipped, but by him who being whipped goeth on to Victory.

## Equal Rights for Women in the Churches

HESSER C. RUHL

Opposed to this progressive step is a wall of custom ages long. There are those in the Old and New Testaments who give woman a subordinate place in society, just as some insist upon doing today, but Biblical and secular history are not wanting in the evidence of woman's equality with and even superiority to man, and this in the religious world. Few if any of us escape the feeling and many of us hold the conviction that God has willed eternally to so differentiate between the sexes as to make woman subordinate to man. This is particularly true as the battle for equality rages on the last line of conservatism's defense, in the very precincts of the Christian Church. Here, indeed, she shall not pass. The prophetic and priestly functions of the Church must forever be in the hands of the patriarchs. Ecclesiasticism must not suffer this worldly and revolutionary change proposed by a thoughtless and flippant ministry carried along by the secular demand for equality of sexes. Nevertheless, let me put into as clear thought as possible my reasons for admitting women to a position of entire ecclesiastical equality with men who may be ordained to preach the Gospel and administer the sacraments.

In the first place, forms of Church government have nothing inviolable about them. There is no God-given reason why we should worship Him in just the way we have for years, taking most of our direction from Judaism. Why shall we continue to make a fetish of custom and insist that the ordained pastor and his sermon must be the centre in our services of worship? In the early Christian Church we find quite a different atmosphere of worship where God and His truth alone were sought after in worship in which woman was not, at least, subordinate to man. (Acts 1:14; 12:12.) My thought is that when we stop the worship of form (not that we need to change our form) and begin to worship God and His Truth, it will make little difference to us whether man or woman delivers the message and distributes the elements so long as the one who does it is mentally and spiritually prepared for the office. As I understand it, ordination

is the recognition on the part of the organized Church of a person's mental and spiritual fitness for leadership, in matters of doctrine, faith and practice. Why deny this recognition to women who are deserving of it? Are we jealous, or afraid?

Is it true that we are such zealous followers of the Law? Are we anxious to revive laws that have long since been a dead letter in matters of ordinary practice, simply to suit our convenience, or are we zealous to enforce those laws of life which come to us filled full by the Master Who breathed upon them the law of Love? He has made obedience to law a labor of love and not slavery to the letter; a matter of service to others and not of subordination of others. Jesus' whole ministry shows plainly that He was willing to associate with and give preference to women far beyond that which His age thought proper. He sent them as messengers to His laggard disciples who had yet to learn the tender devotion of a woman to her Lord. He never mentioned the story of a woman's being first to fall, but He did find faithful woman "last at the cross and first at the empty tomb." So it has ever been. Would Jesus refuse to send woman forth today, on her mission of love, equally responsible with man for the establishment of the Kingdom? Would Jesus listen to man who carries the bag and forbid woman to break her alabaster box of devotion as a memorial of Him? Would Jesus think it so necessary to preserve ancient formalities and the ecclesiasticism of spiritually dead Churches that He would forbid women to pass the holy symbols of His love to the rest of His disciples? We hear this privilege talked of as though it would be terrific pollution of the holy office. Would even Paul say, and would we care if he should, "I do not permit a woman to teach or have authority over a man, but she must remain silent. For Adam was first formed, and then Eve; and Adam was not deceived, but his wife was thoroughly deceived and so became involved in transgression?" I Tim. 2:12-14. It is well to laud the woman of the home for her ceaseless toil and her endless sacrifices, and I have great respect for women like the description in the 31st

chapter of Proverbs, but I have little respect for the man who is willing to "sit among the sheiks" and take honors he has not earned, from a woman. So even in the highest Church offices let us give the woman the place she is able to occupy with true Christian grace, and not presume to "sit among the sheiks" while she does the bulk of the work without official recognition.

Are we trying to force woman into a place of responsibility she does not wish to fill? We are simply opening a door of opportunity, which must open sooner or later whether we will or not. Woman will receive recognition of official equality with man in the Church as she has already received it in every other sphere of activity. True, there are many women who are unwilling to accept even the civil responsibilities that belong to them, and so are there many such men, but fortunately not all men and women are like that. Helen Kinsbury Wallace, in her pamphlet on "Money Raising, or Stewardship," says regarding woman's place in the Church, "Women have not been given large responsibilities in the life of the Church and have entered into money-raising with enthusiasm in their desire to render Christian service. If in all the Churches, as in some, women had been assigned really challenging tasks, such as representation on boards and committees, or appointment as deaconesses, they might have used their fine abilities in other ways than in making money. Under existing circumstances we must face the fact that at present, many women have far greater zeal for money-raising than for other types of service. The Christian enterprise with its many tremendous opportunities for evangelism, education and social service, is suffering because the time and energies of many Church women are wholly absorbed in raising money." It is time that we turn woman's as well as man's energies into more acceptable channels. And why should we not give our women and our children especially, as well as the Church generally, the leadership of fully prepared and recognized womanhood? If women are called of God, how may we forbid them



full recognition? Let Miriam lead the women in rejoicing and Deborah instruct our armies in the Lord. Let Huldah instruct the priests as to God's will and Anna declare her Messianic Gospel. We will listen intently to the preaching of women who are brave enough to follow Jesus to the foot of the Cross and become the main support of His earthly ministry. Luke 8:1-3. We will believe with Peter that woman may become God's messenger of salvation even to men and will come to see the Man Who told her everything that

she thought hidden from Him. I Pet. 3:1. We will even acclaim all true believers, "a priesthood of kingly lineage" (I. Pet. 2:7-10), and ask the Church to adjust herself to this emphasis now made upon a need which was present in both Old and New Testament times, even if it was not given proper recognition. From the time of Miriam to Mary and on down to the present day woman has been the prophetess of humanity, the interpreter of God to man. We call her intuitive. She held her place in the past without the aid of education,

for it was not considered proper for her to do anything but drudgery. Even today with woman in every way the equal of her mate, man still holds to the straw of superiority in the Church.

Will we forget appearances and willingly release woman's peculiar power into every channel of Christian life and development? Why should she not be priestess as well as prophetess? She is today God's most potent prophet as well as man's and God's most willing servant. She merits recognition.

## My Faith and My Hope

A. E. TRUXAL, D. D.

### XXIII—CONCLUSION

I believe in God, the creator of the world and all creatures. I believe that the power maintaining and preserving the world and all creatures comes continually from God. I believe that God is spirit and cannot be apprehended by man's natural powers, and hence "no man has seen God at any time." I believe that the power maintaining the world under all its phases and in every particular is a spiritual power; and that underlying the vast material universe is a spiritual universe; that the outward is the expression of the inward. Hence the whole world lives and moves and has its being in God. As a consequence we are surrounded all the time, above, beneath and all around by the supernatural. I believe in Jesus Christ, the Son of man and the Son of God, who has revealed God to us a loving Father and challenges us to become the loving children of the heavenly Father. And I believe in the Holy Spirit, through Whom alone we can have communion and fellowship with the Father and with the Son. For salvation and eternal life we are dependent upon the Father and the Son and the Holy Spirit.

I believe that the writers of the Scriptures were inspired by the Holy Spirit and that the Bible is consequently the product of inspiration. From it we obtain our knowledge of God and of man and of their mutual relation to each other. From it we learn of our divine blessings and of the duties devolving upon us. The Bible is a means of grace. By reading and meditating upon its teaching we are brought into communion with God as Father and Savior and Comforter. From the Scriptures we receive warnings and admonitions, comfort and consolation, encouragement and inspiration. The Bible exerts a marvellous influence upon the life and character of its readers. No other book has enhanced truth and righteousness among the children of men as the Bible has done and is continually doing.

Just because the Bible is such a valuable book it is important to know whence it came and how it came; who and when, under what circumstances and for what

purpose, the different books were written. And especially is it important to know what inspiration is. It is not an easy matter to explain how men are affected by inspiration. It is an inward spiritual process. By a careful study of the Scriptures we may learn something about the nature of inspiration. Different degrees of inspiration plainly appear. Some books and some passages are more spiritual than others and more valuable for the Christian faith and life. Inspiration does not change the temperament and character of the writer and these appear in his writings. Neither does it give him any worldly knowledge. Such knowledge of the arts and sciences as is contained in the Scriptures is simply that which men had acquired up to that time. When for example the earth is represented as a flat body resting upon floods of water we know the statement to be of man and not of God: for we know the earth to be a round body floating through space. Other instances of a similar nature are scattered throughout the Scriptures. But that does not affect the spiritual elements in the Bible. It does not change the religion of the Book. God appears all the more clearly in it. Seek the divine, the spiritual, the supernatural, seek righteousness, life and salvation in the Scriptures and you will find it.

The Bible is what it is and was produced in its own way, no matter what our wish in regard to it may be. A false conception may work injury. In my opinion no doctrine has produced so much evil in its train as that which holds that the Bible came wholly and directly from God and that everything in it from cover to cover is the Word of God. It is that view which, in the light of the wider knowledge of the world and of mankind that has been acquired, is causing many persons to become skeptical and unbelieving.

In my opinion nothing is more greatly needed at the present time in the cause of God, in the cause of Christ, in the cause of the Gospel, in the cause of human salvation, than a truer and more spiritual conception of the Holy Scriptures. Truth is needed. Truth never injures; error always does in the long run. Let the truth be

apprehended in all things that enter into human life and experience.

I believe in life after death. I believe this because it is the conviction of the heart of mankind, and because it is the conviction of my own heart; because Jesus taught it; because He showed Himself alive after His death and burial; because departed persons every now and then give evidence of their living existence; because it is not reasonable that man should possess the powers he does, develop them as he does, accomplish what he does, live his brief span of life, and then pass away forever.

"Tell me not in mournful numbers,  
Life is but an empty dream,  
For the soul is dead that slumbers  
And things are not what they seem.  
Life is real, Life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul."

I believe in the resurrection and life of the person. By person I understand soul and body—but spiritual body. The body will bind us to the new mansion in which we shall live, as the body of flesh and blood binds us to the earth. In death the body of flesh and blood becomes a corpse. It was the shell of the present life, and passes away. The form of the future life will be such as to adapt the person to the new sphere. What that sphere and that life will be can be learned only by experience.

I have reached four-score and four years of my life. I want to live as many more years as a gracious Providence will permit. But I am fully conscious that what Dr. Lyman Abbott once called "The Great Plunge" is not far distant for me. Because of my faith and hope I neither fear nor dread my departure when that time shall come. Rather as the solemn event approaches I become anxious to learn what the Lord has in store in the life to come for the children of men. Humbly I trust in the mercy and grace of God revealed in Christ Jesus and comfort myself with the blessed assurance that they who trust in the Lord shall never be confounded.

## Some Meditations Induced Upon Sight of the Ocean

Many beautiful thoughts does the Bible put into our hearts, and so it ought, if we read and think of this precious legacy in the proper way and spirit.

It was a privilege to pass some time within sight almost constantly of one of God's great handiworks, the ocean, whose grandeur and sublimity fills one with awe and rapture, especially when the moon is beaming on its waters. Then is recalled the first verse of the Nineteenth Psalm, "The heavens declare the glory of God and

the firmament sheweth His handiwork." We remember in Genesis 1:10 these words, "And God called the dry land earth and the gathering together of the waters called He seas, and God saw that it was good." We think of God's promise to Abraham after he was about to offer up his only son Isaac, when we gaze at the stretch of sand upon which the waves beat constantly. Gen. 22: 17-18, "That in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of Heaven and

as the sand which is upon the seashore and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

In Exodus 14th we have that wonderful story of the Israelites passing through the Red Sea when led from Egypt at God's command by Moses; especially these verses 29-30, "And the children of Israel walked upon dry land in the midst of the sea and the waters were a wall unto them



on their right hand and on the left." Thus the Lord saved Israel that day out of the hand of the Egyptians and "Israel saw the Egyptians dead upon the sea shore."

Also in Nehemiah 9:11 we read, "And Thou didst divide the sea before them so that they went through the midst of the sea on dry land and their persecutors Thou threwest into the deeps as a stone into the mighty waters."

The occasion of the Israelites separating themselves from all strangers and confessing their sins and the iniquities of their fathers, in the 38th chapter of the Book of Job where God challengeth Job to answer, are these words in the 11th verse, "And said, hitherto shalt thou come but no further, and here shall thy proud waves be stayed;" also in the 16th verse of same chapter, "Hast thou entered into the springs of the sea or hast thou walked in the recesses of the deep?" Also part of the 8th verse, "Or who shut up the sea with doors?" where God, by His mighty works convinceth Job of ignorance. We remember an early English King, Canute by name, thought he could command the waves, but his efforts were likewise futile.

Just a few verses from the Psalms: 89: 8-9, "O Lord of Hosts, who is a strong Lord like unto Thee, or to Thy faithfulness round about Thee? Thou rulest the raging of the sea, when the waves thereof arise Thou stillest them." These words bring to mind the incident recorded in the New Testament, Matthew 8:23-26, "And when He was entered into a ship His disciples followed Him. And behold there arose a great tempest in the sea inasmuch that the ship was covered with waves, but He was asleep. And His disciples came to Him and awoke Him saying, 'Lord, save us or we perish,' and He said unto them, 'Why are ye fearful, O ye of little faith?' Then He arose and rebuked the winds and the sea, and there was a great calm."

Psalms 93:7, "The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea." When ships are seen passing along the horizon, Ps. 107:23-24, 25-29, are brought to mind, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and His

wonders in the deep, for He commandeth and raiseth the stormy wind which lifteth up the waves thereof. He maketh the storm a calm, so that the waves thereof are still."

#### CHRIST AND THE SEA

I think Christ must have loved the restless sea,  
He walked so much upon its wave-lapped shore,  
Perhaps its fresh damp breezes cooled His brow,  
Its open vastness healed His spirit sore.

'Twas by the sea He called two lowly men,  
And other two of somewhat higher caste  
To leave their fishing nets and follow Him,  
To trust His word, and put behind, their past.

'Twas long ago; but, Friend, He's walking now  
Beside the restless sin-tossed sea of Life,  
As glad today to lend a helping hand,  
To calm a stormy soul's tempestuous strife.

He bids us leave behind our work, our play,  
Our futile search for empty worldly gain,  
And walk with Him in the "appointed way;"  
Ah, Fellow Traveller, has He called in vain?

—Grace H. Poffenberger.

In the prophecy of Isaiah, 51:10, we have these words, "Art Thou not He which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a

way for the ransomed to pass over?" And in Nahum the Elkoshite we read of the majesty of God in goodness to His people, first chapter, part of third verse, "The Lord is slow to anger and great in power and will not at all acquit the wicked." In part of the 4th verse, "He rebuketh the sea that maketh it dry."

Again in the New Testament, we have the scene taken from Mark 4:1-2, the parable of the sower. "And He began again to teach by the sea-side and there was gathered unto Him a great multitude so that He entered into a ship and sat in the sea and the whole multitude was by the sea on the land, and He taught them many things by parables," one of which was the parable of the sower.

I Kings 7:23 and II Chron. 4:2 speak of a molten sea which stood upon 12 oxen in Solomon's temple made by Hiram of Tyre, a widow's son of the tribe of Naphtali, a worker in brass. Then too, in the Revelation of St. John, 4:6, where John seeth the throne of God in Heaven we have these words, "And before the throne was a sea of glass like unto crystal." Also in Rev. 15:2-3 we find these words, "I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image and over his mark and over the number of his name stand on the sea of glass, having the harps of God, and they sing the song of Moses the servant of God and the song of the Lamb saying, great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name, for Thou only art holy, for all nations shall come and worship before Thee, for Thy judgments are made manifest."

As a fitting climax, just a word in regard to a Sunday evening service attended with several friends. The composer of the hymns sung was present and led the singing. One hymn especially impressed on a rather treacherous memory. The tune was a familiar one; the one we use in "Tell Me the Old, Old Story." The last words of the refrain are, "Grandier than ocean's story is God's wondrous love to us."

—K. K. T.

## What Is Our Country Life Department Doing?

CHARLES E. SCHAEFFER, D. D.

The Country Life Department, under the direction of the Board of Home Missions, is a comparatively recent venture. The problems of the country and of the country Church is nothing new. It has been obtruding itself for many years. Statesmen and Churchmen alike are recognizing it. The Reformed Church has always been prevaillingly a rural denomination. Its first congregations were started in rural communities over 200 years ago. Even to day, in spite of the trend to move into the cities, 70% of our congregations are found in the country. Perhaps this fact is less startling to us because we have never known anything else. We have sort of taken it for granted and have allowed these rural Churches to work out their own salvation. But conditions in our social, economic and industrial life within recent years, have obliged us to study the problem from a new angle. Other denominations with a comparatively far smaller rural constituency have long since given scientific and statesmanlike study to the problem. The Presbyterians, for example, have had a Department of Country Life for years under the direction of Dr. Warren H. Wilson. So also have the Congregationalists, the Methodists and others under very competent leadership.

For several years the work of the rural

Church in our denomination was linked up with the Commission of Social Service under the Board of Home Missions. A rural Church worker, in the person of Mr. Ralph S. Adams, was employed. He came to this task with eminent qualifications, having received his preparatory training in the Agricultural Department at State College and subsequently continuing his studies in the University of Wisconsin and the University of Pennsylvania. He immediately disclosed to us the magnitude of the task and the possibilities of its further development. The Board of Home Missions, sensing the importance and the place of this work in the Reformed Church, lifted it out of the Commission on Social Service and dignified it by making it the **Department of Country Life**, on a par with its other Departments, and appointed Mr. Adams as the Superintendent, with office headquarters and a definite budget for operation.

Under this new arrangement the work of the Department has been greatly extended and enlarged. In addition to being a Rural Field Worker, Mr. Adams has been a student of Country Life Problems, especially as these relate themselves to the country Church. He has had to make new paths, work out new policies and programs. There was apparently no precedent which

he could follow. Oftentimes single-handed and alone he had to blaze his way. But he soon discovered likeminded ministers in the Church, who became his disciples and who aided him in carrying out his plans and purposes. He secured committees in the different Synods and Classes through whom he could operate. He gathered these men together in conferences and gave practical demonstrations of his principles.

In June, 1927, a very successful conference, which was largely attended, was held for the eastern portion of the Church, at Schwarzwald, Pa., and in June of this year a similar conference was held at Austintown, Ohio, for the central section of the Church. Another conference a year hence is being planned for the western part of the Church.

To these conferences outstanding men and women from State Universities and Colleges, from the Agricultural Department at Washington and specialists from other denominations were invited who spoke out of their wisdom and experience concerning the rural problems. The importance of these contacts and of this information is incalculable in facing the country life situation.

Mr. Adams widened the circle of his influence and arranged with the heads of our



Theological Seminaries to deliver courses of lectures before the students for the ministry. In this way he sought to train up a corps of specialists in this field, who would make rural Church work their career for life. Already a number of young men have responded to his challenge and are devoting themselves with a degree of intelligence and influence to this enterprise.

The Department of Country Life provides scholarships for a limited number of rural pastors to take special summer courses. Mr. Adams has set up a demonstration center at Lytton-Ai in Ohio, where Rev. and Mrs. C. I. Lau are working out in a practical way some of the theories relative to the social, recreational, educational and spiritual sides of country life. In this center it is proposed to demonstrate the validity of certain principles, which may subsequently be put into operation elsewhere.

Believing that knowledge lies at the basis of all worthwhile practical efforts, Mr. Adams has carried forward a steady propaganda of information and education. He is publishing a bi-monthly bulletin, "The Rural Church Worker," which is extensively circulated and which is packed full of valuable information and suggestions.

He is making wide use of the weekly Church papers through articles either prepared by himself or furnished by those who share his views and hold to his ideals.

In addition to this he has established at headquarters a circulating library of the best available books and pamphlets on Country Life, and the Country Church. This literature may be had for the asking.

In the further prosecution of his work he travels thousands of miles throughout

the Church, appearing before Synods, Classes, Conferences, Committees, Summer Schools, and assisting local country pastors in meeting their many-sided problems.

The Church at large scarcely appreciates the tremendous work that is being done by and through this Department of the Board of Home Missions, and the many influences for good that are set in motion throughout the Church. It does not require a prophet to discern the signs of the times in our rural regions and to sense the problems of the country Church, but it does require statesmanship and wisdom and courage and faith, to lay hold of this situation and work out a way that will keep the country for Christ, and save the rural Church for the Kingdom. This the Department of Country Life has set its hand to the plough to do. It needs and merits your encouragement and support.

## An Adequate Constitution for the Reformed Church

A paper by the REV. CHARLES E. SCHAEFFER, D. D., read at the Spiritual Conference at Lancaster, Pa., Aug. 1, 1928

(The Executive Committee of General Synod requests that it be published for information and discussion)

### Modus Operandi

While the method of procedure in transacting the business of the various judicatories may not be regarded as a vital or organic part of the Constitution, nevertheless it enters into the life of the body. The first bond of union in the denomination in 1793 was called *Die Synodale Ordnung*, not *Ordnungen*—a discipline or rule, not *Rules of Order*, which expresses a different thing. The one refers to an organic law, the other to the method of procedure in transacting the business of the body. It might perhaps be more accurate to state that *Die Synodale Ordnung* embraces both aspects, for sections of it deal specifically with the nature and order of the business.

The so-called "Rules of Order" for the Synod were adopted in 1828 which had been prepared by a committee consisting of Revs. Samuel Helfenstein, John H. Smaltz and John A. Strassburger. There were 36 of these rules. These remained the Rules of Order until 1884 when new rules were adopted at the meeting of General Synod in Baltimore, prepared by a committee composed of George W. Welker, D. E. Klopp, John M. Titzel and Elders L. H. Steiner and G. W. Griffith.

In 1835 a committee consisting of Revs. John Rice and Jere. Good was appointed to prepare *Lemmata*. The committee reported in 1836 and presented 32 Articles. But there was complaint that these *Lemmata* did not fully harmonize, and so in 1839 the following were proposed and adopted:—

1. Opening of Synod; 2. Members present; 3. Election of officers; 4. Corresponding and Advisory Members; 5. Rules of Order; 6. Appointment of Standing Committees in the following order: a. on Synodical Minutes; b. on Overtures; c. on Correspondence with sister Churches; d. on Minutes of Classes; e. on Examinations, Licensure and Ordination; f. on State of Religion and Statistical Report; g. on the Theological Seminary; h. on Foreign and Domestic Missions; i. on Finance; j. on Nominations (later amended in 1844 when Publication Board was erected); k. on Publication; 7. Communications; 8. Synodical Minutes; 9. Overtures; 10. Correspondence with Sister Churches; 11. Minutes of Classes; 12. Examination, Licensure and Ordination; 13. Religion and Morals; 14. Theological Seminary; 15. Missions; 16. Finance; 17. Appeals and References; 18. Complaints; 19. Sunday Schools; 20. Publication; 21. Church Government; 22. Miscellaneous; 23. Resumption and Close; 24. Adjournment.

With remarkable consistency this order, with minor modifications, was always followed and printed under the title "*Lemmata*" until the General Synod at Canton, Ohio. That Synod dropped the word "*Lemmata*" and substituted "Order of Business of General Synod." The Synod at Canton likewise appointed a special Financial Commission of which Dr. Rufus W. Miller was chairman, to study the whole subject of financial and benevolent problems and relationships in our Church, and "this Financial Commission was appointed a special committee to arrange for the process of business at the next General Synod." Since then the "Order of Business" has always been prepared by a committee specifically charged with that duty.

But has not our modern Church life, and our present conception of the mission of the Church brought us face to face with the fact that there ought to be decided radical, revolutionary changes in the *modus operandi* in our ecclesiastical judicatories? Every one must be painfully aware of the

slowness with which our business is done by these judicatories, of the waste of time, of the impatience on the part of many ministers and elders and of the passing over of vital and essential elements in our Church life, because we lose ourselves in a maze of wheels and machinery, that is bewildering if not benumbing. In our rapid transit age, when we exceed the speed limit, in other matters, it is lamentable to observe with what slowness the actions and recommendations of one judicatory reaches another. Sometimes a year passes, sometimes only six months. Somehow these judicatories do not properly function into each other.

Then in transacting the business on the floor of these bodies there is great lack of efficiency. We follow the methods in vogue a century ago, before we had any printed reports, or any typewritten forms, when only one copy was extant on a given subject. We waste a half a day or more to get the recommendations of one judicatory over to the several committees of another, and great vital issues of the Church and of the Kingdom are lost in a maze of technicality along the way, and as in the case of the Christ Child we are surprised not to find these vital issues among such travelling relatives. Some one, a committee or group of men, in our Church should be charged with the duty of devising and making effective a method of procedure in our judicatories which will accomplish bigger and better things in less time.

In closing this paper, which is a bold venture in Constitution building, it is well to remind ourselves that even a new Constitution, however adequate and articulated it may be, will not solve the problems of our or of any Church. Sometimes when things, spiritual things, lag a little, we hear the cry—Let's change the Constitution—as though a new form would produce a new spirit. The spirit will always work for itself suitable channels through which to flow. Perhaps it is a wholesome symptom that there is less interest today in Constitutionalism than was the case in those decades when they sought earnestly but vainly to build a Constitution that was adequate and acceptable. Perhaps greater and more spiritual interests are absorbing the minds and hearts and engage the activities of our ministers, but nevertheless to have an adequate Constitution for the Reformed Church is a matter of sufficient importance to enlist the interest and attention of those who have her welfare at heart, and believe that through her the Kingdom of God may be advanced on earth.

### "THE ELEVATOR MAN"

The years had left their tracings  
Of wrinkles on his face—  
Had taken from his stooping form  
All signs of youthful grace.

A look of disillusionment,  
Of baffled hopes,—of grief,  
Had left his eyes bedimmed and sad,  
And weary past belief.

He opened wide the sliding door,  
Then stepped aside to wait  
Until the little car was filled,  
And closed the clanging gate.

He pressed the iron lever  
That made them start to rise—  
All day he hauled folks up and down,  
And seldom raised his eyes.

His duties kept him on his feet,  
With not a chance to rest;  
Ignored by hurrying shoppers,—  
Though he gave to them his best.

But who can tell—in Heaven,  
What ease awaits him there,  
While those whose steps he saved on earth  
May have to climb the stair.

—Grace H. Poffenberger.



# NEWS IN BRIEF

## ATTENTION! BOOK NUMBER CONTEST

The Messenger's annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ. "The Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by November 15. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

## NOTICE!

Extensive preparations are being made by the Executive Committee of the General Synod for the Simultaneous Every Member Canvass in our Church during the latter part of November. The Executive Secretary, Dr. William E. Lampe, has prepared most helpful literature for this purpose.

There is an inspiration in the thought that this effort will be denomination-wide, for the whole Church must participate if the work in the local congregations and the general benevolent work of the Church shall be carried on in a hopeful, growing and satisfactory way. The Every Member Canvass, where made annually, has always assured a sufficient income for all

the congregational expenses, and in addition provided for the payment of the full apportionment for the missionary and benevolent work of our Church. Let there be a united determination on the part of every pastor and consistory, to fall into line this fall, so that we may show to the world that we carry on the work of the Lord with one mind and heart. The results will give a new impetus for greater service to all who love the Reformed Church.

—Allen R. Bartholomew, Secretary.

## CHANGE OF ADDRESS

Rev. Charles Peters, Ph. D., from 1505 Race St., Philadelphia, Pa., to 501-502 Press Herald Bldg., Portland, Maine.

Rev. J. R. Rothermel from 527 13th Ave., Bethlehem, Pa., to 209½ S. Madison St., Allentown, Pa.

## OUR CONGRESS AT HARRISBURG

The Reformed Churchmen's Congress to be held at Harrisburg, Pa., November 21st and 22nd, will be the most representative meeting which our denomination has held in recent years. There will be a much larger group of men than there is in a General Synod, and a large majority of the men present will be laymen. From a number of Churches the laymen are bringing their pastors with them.

It was originally intended that this Congress (meaning by "Congress" a meeting representing the entire denomination) should be a comparatively small gathering, in order that there might be an opportunity for discussion from the floor. The interest manifested, however, has been such that it is evident that the Congress is going to be larger than was anticipated and old Salem Reformed Church will be filled to its capacity.

The purpose of this Congress, as has frequently been announced, is to give the men of our Churches the messages of Christian life and work of today, and also

to present the best and most successful methods of men's work in congregations, Classes and denomination. Every man should be able to return home full of ideas and plans to be put into immediate operation in his congregation and Classis. It is especially desired that men from Ohio and other States west of Pennsylvania attend the Congress and get information, help and inspiration for the meetings for which they have responsibility.

The new First and St. Stephens Church, Baltimore, Md., Rev. Robert Miles Stahl, pastor, is to be dedicated Dec. 2.

The "Dad's Day" Dinner at Ursinus College on Nov. 10 was a great success. After the dinner the Senior Class presented their charming play, "The Patsy."

Rev. Dr. Geo. Albert Snyder is Editor-in-chief of "The Reformed News," published weekly by the Council of Reformed Churches of Akron, O., and vicinity.

Revs. Orris W. Haulman and Wm. E. Troup broadcast brief Armistice Day address over WFJC, Akron, O., on Nov. 11. Geo. M. Chenot and Grace Church choir furnished the excellent music.

The class in Religious Instruction conducted by the Churches of Carlisle, Pa., meets each Thursday in the First Reformed Bible School auditorium, Rev. Roy E. Leinbach, pastor. About 90 are enrolled. The Ladies' Guild of First Church received a legacy of \$500 from the late Mrs. Marion Sipe.

Armistice Day was fitly celebrated in Central Church, Dayton, O., Dr. W. W. Rowe, pastor, on Nov. 11. The splendid new organ, for which the congregation is indebted to the generosity of Mr. Fred Kohnle and his sons, Robert and Edward, was used for the first time. Prof. F. L. Bach, of Wittenberg College, gave a recital on the new organ.

Rev. C. M. Rissinger, of Fredericksburg, Pa., held Communion at Mt. Zion in October, with 179 participating in the Lord's Supper; at Fredericksburg with 61 communicants, and at Bethel with 157. At St. Paul's, Hamlin, 166 participated. Ministerial Relief Day and Church Paper Day will be observed throughout the charge. Near East Relief will be presented Dec. 9 and 16 and offerings for Bethany Orphans' Home will be received Dec. 23 and 30.

The 75th anniversary of St. Stephen's S., of New Holland, Pa., was celebrated on Nov. 4. This School was organized as a separate organization in 1853, after the dissolution of a Union School that had previously existed for several decades. One of the features of the celebration was the presence of 7 men and women who were members of the School when organized. There are 16 still living of these pioneer members who were presented with a copy of the Scriptures. A gift was also given to Mr. Elias Groff, who has been superintendent of the School since 1886, and is now serving his 43rd term. An album was presented to him containing the photographs of all the present officers and teachers. A similar gift was given 60 years ago to the superintendent of the School at that time.

## ANNOUNCING CHURCH PAPER DAY

December 2, 1928

"Church papers continue to have to fight for their existence and some are losing the fight.

"We know one Church paper that is partly supporting itself by running a type-setting business. But this paper says that its chief support is not in its business plant, but in the pastors of that section of the Church which it serves. Every pastor is a volunteer booster for the paper drawing no commission and burning up his own gasoline on the trail of new subscribers. THEY WORK FOR LOVE."

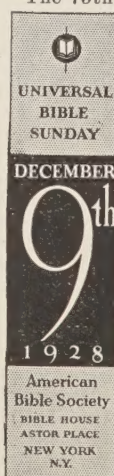
A well-edited paper can succeed if it has the hearty support of its pastors. Without their support, any paper will have a hard time keeping its head above water.

The "Messenger" is surely the best paper in the world for Reformed Church people. Our modesty would not allow us to claim so much, but when hundreds of pastors and subscribers say that this is their deliberate judgment and back up the statement with paid-in-advance subscriptions, what can we do but believe it?

The Church paper is the pastor's best assistant and will do more to aid him in his pastoral work than any other agency that can be employed.

..Will you join those already determined to make the "Messenger's"

102nd Year a One of Progress?





Good morning, are you a member of the Red Cross?

Rev. Dr. Emil P. Herbruck filled the pulpit of Grace Church, Canton, O., on Nov. 4 in his usual able way.

In First Church, Canton, O., Dr. R. W. Blemker, pastor, Rev. Fred D. Wentzel, Phila., preached Nov. 11.

**Have you paid over your dollar for membership in the Red Cross? This is one of our patriotic duties that should not be neglected.**

In second Church, Harrisburg, Pa., Rev. S. C. Hoover, pastor, General Secretary Charles E. Schaeffer was the Home Mission Day speaker on Nov. 11.

Rev. M. H. Way, of the United Church, Baltimore, Md., conducted both Armistice Day and Home Mission Day services on Nov. 11. The Thank-Offering service will be held Nov. 25 and the special Thanksgiving Day services at 10.30 A. M. on Nov. 29.

"Tinker and Thinker" is the title of an excellent new book on John Bunyan written by Wm. H. Nelson and published by Willett, Clark and Colby, Chicago. This book of 169 pages, price, \$1.50, is one of the most interesting and gripping we have seen.

Dr. Charles E. Beury, lawyer and banker, who succeeded Dr. Russel H. Conwell as the President of Temple University, is to address the Reformed Churchmen's Congress in Harrisburg, Pa., on "The Christian Laymen's Business and Social Relationships."

Rev. E. E. Zechiel, who has been pastor of the Wadsworth, O., Church for the past 9 years, has been unanimously elected as pastor of the Wooster Ave. Church, Akron, O., and expects to take charge of his new work on Dec. 2. On Nov. 11 the Wooster Ave. pulpit was filled by Rev. W. S. Adams, a former pastor.

In St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, the Men's Club made a good start for the season's activities on Oct. 18 with a good attendance; Mr. R. E. Zimmerman, in charge of the meeting, gave a study in "Oils." Dr. John R. Simpson is in charge of the meeting of Nov. 15.

The new S. S. building of St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, will be dedicated Nov. 25. The pre-dedication program begins Nov. 18 with an address by Joseph S. Bewick, of Cumberland, Md. Rev. E. M. Dietrick, of Irwin, Pa., speaks Wednesday, Nov. 21; Dr. F. C. Seitz, Greensburg, Nov. 22; Dr. Charles E. Schaeffer will be the preacher both morning and evening on Nov. 25; and Rev. L. E. Bair, Greensburg, will speak Nov. 28.

Dr. E. O. Keen, pastor of Memorial Church, York, Pa., exchanged pulpits with Dr. George Albert Getty on Nov. 11. Home Mission Day will be observed Nov. 18 in Memorial Church. Ministerial Relief Day will be observed Nov. 25. An illustrated lecture on "The Reformed Church at Work," was delivered by Rev. Irvin A. Raubenhold at a Conference of pastors, elders and deacons of the congregations of Zion's Classis, held on Nov. 8 in Trinity First Church.

In St. John's, Orwigsburg, Pa., Rev. H. J. Herber, pastor, the cause of Ministerial Relief was presented by Rev. W. J. Muir. At the fall Communion 308 participated. Mrs. Edwin Beck, of China, spoke in the S. S. on Oct. 14. The pastor gave the Rally Day address in Auburn, Pa. The annual bazaar of St. John's was held Nov. 9-10. The annual Thank-Offering service will be on Nov. 29. "The Herald," the newsy bulletin of St. John's, contains an excellent article in its November issue, on "Why the Church," written by the pastor.

On Monday afternoon, Nov. 12, a pilgrimage was made by the York County Ministerial Association to the educational

institutions of the Reformed Church in Lancaster, Pa. President George W. Richards made an address at 2.30 in the Seminary Prayer Hall and the Seminary Choir sang several selections. At 3.15 opportunity was given for visits to Franklin and Marshall College and Academy. Refreshments were served in the Refectory at 4 o'clock. Dr. Edward O. Keen was chairman of the pilgrimage.

Following the recent 75th anniversary of First Church, Toledo, O., the pastor, Rev. Joseph Henry Stein with Mrs. Stein and their daughter, Priscilla Ann, have been spending a 2 weeks' vacation in the East. While visiting Mrs. Stein's parents, Mr. and Mrs. Theodore Casselman in E. Orange, Mr. Stein attended the Goodwill Congress in New York City, held under the auspices of the World Alliance for International Friendship Through the Churches. The remainder of the vacation period was spent in Philadelphia with Rev. Mr. Stein's parents, Dr. and Mrs. J. Rauch Stein.

Home Mission Day was observed in First Church, Reading, Pa., with a special serviet and large attendance on Nov. 11. The coincident celebration this year of Home Mission Day and the 10th anniversary of the signing of the Armistice, gave an appropriate background for a message on "Piety and Patriotism" as illustrated in the history, character and customs of our Hungarian Reformed people. Similar services were held in Bethany Tabernacle, Phila., on Sunday evening, under the guidance of the W. M. S. The message at both places was delivered by Dr. J. Rauch Stein, Stated Clerk of General Synod.

The Association for the Welfare of the Children of China seeks the co-operation of the children of our Sunday Schools and congregations for an act of goodwill and friendship to the needy little ones of that far-off land. They have prepared a Christmas tree coin card with 6 little candles, each of which is to be lighted by a dime as a visual expression of the Christmas spirit which will send a ray of hope and good cheer to some destitute child. If you are willing to co-operate and use some of these cards to distribute among your friends or place in the pews of your Church, write to J. S. Nagle, Executive Secretary, 150 5th Ave., New York City.

An interesting feature of the second session of the Thursday Evening School of Religion, which is being held in Emmanuel Church, Hanover, on 5 successive Thursday evenings during October and November, was the showing on Nov. 1, of several reels of motion pictures illustrating various phases of the life and activity at Hood College. The speaker at the Assembly period of the School was Pres. Joseph H. Apple, LL.D., who spoke on "Glimpses of Hood College," illustrating his talk with pictures. Dr. Stahr writes: "This form of publicity is very effective and the College will be pleased to arrange for the showing of these pictures in any of the Churches."

In Trinity Church, Canton, O., Rev. Dr. H. Nevin Kerst, pastor, special Armistice Day services were held Nov. 11 and Home Mission Day will be observed Nov. 18.

"The Hope Church Informant," is the name of the wide-awake parish monthly of Hope Church, Phila., Rev. Henry Bram, pastor. Messrs. Otto Cullman and George Ulmer are associated with the pastor in editing this newsy journal. Its Thanksgiving Number contains the sensible suggestion: "Why not be a subscriber to 'The Reformed Church Messenger?' It would be a grand thing if all our members would be readers of 'The Messenger.' A subscription is a good investment; it is money well spent." Hope Church is taking on new life under its aggressive leadership.

The Bible School of Trinity Church, Phila., Pa., Rev. Purd E. Deitz, pastor, Mr. H. E. Paisley, supt., had an average attendance of 618 in September and 727 in October, with 20 new members enrolled.

Every Sunday is a special one in Trinity Bible School. The T. R. Band will give a concert Thursday evening, Nov. 22. The Christmas Festival is scheduled for Dec. 27. Trinity Church has issued a prospectus of "Needs for 1929." The financial estimate includes \$14,500 for current expenses; \$9,362 for benevolence, and \$6,250 for other items.

Under the auspices of the Abbey Church, Huntingdon, Pa., Rev. H. D. McKeehan, pastor, was the scene of a memorable World Peace Rally on Oct. 30. The program was presented in the Grand Theatre and representative men and women of Central Pennsylvania attended. Rev. Mr. McKeehan presided. The Scripture was read by Rev. Omer B. Poulson, President of the City Ministerium. Dr. Martin Grove Brumbaugh, ex-Governor and President of Juniata College, offered prayer. The address was made by Rev. Dr. Frederick W. Norwood, pastor of City Temple Church, London.

In St. James Church, Allentown, Pa., Rev. Dr. Joseph S. Peters, pastor, promotions were made in the S. S. on Rally Day and Bibles were given to the 6 members who attended every Sunday during the last year. The address was made by Mr. F. M. Berkemeyer, who spoke about religious practices in Europe. Boy Scout Troop No. 6 attended the S. S. session and the morning Church service on Armistice Day in a body. The Ladies' Aid Society recently conducted a dinner which netted them \$318. Miss Eliza Mohr is president of the society which for the past 15 years has been a real help to the congregation. The ladies voted to apply \$300 on the Church debt; last year they paid \$600 of the Church debt bonds. We are glad to hear that Mrs. Peters, the wife of the pastor, is able to be about again after her illness which dates from July 12th, last. She walks out considerably and is improving nicely.

In St. John's Church, Evans City, Pa., Rev. Dr. Howard H. Long, pastor, on Sept. 9 a Young People's Society was organized by Mrs. H. H. Long, under the direction of the Sunday School Board. A large number is enrolled and the society has been gaining in membership and interest every Sunday evening. Harvest Home services were celebrated Sept. 9, the pastor preaching on the subject, "A Basket of Fruit." The choir rendered special music, and the Church was beautifully decorated. Rally and Promotion Day, Sept. 30, was held with Mr. V. A. Barnhart in charge. 65 received promotion diplomas. Mr. H. A. Hollinstine, Zelienople, was the speaker. Special music was rendered by Miss Mary Markel, Mrs. Dewey Kinsey and Miss Ethel Ziegler. Holy Communion was celebrated Oct. 7. The Ladies' Aid Society celebrated their 30th anniversary with a dinner on Oct. 14. The invocation was made by the pastor and the address of welcome by the President, Mrs. Wassom, and the response by Mrs. H. H. Long. A report of the society since its organization was given by Mrs. Fred Hile. The 16 charter members were present and each was presented with a cut glass vase and roses. The present membership is 52. Father and Son Day was observed Oct. 14. A Father and Son banquet was served by the W. M. S. on Oct. 17. Dr. W. H. Kinsey was toastmaster and chairman of the program committee. Dr. S. J. Gambell, Butler, brought a very inspiring message. Music was furnished by the S. S. orchestra. On Oct. 19 an Autumn Leaf Party was given the Mission Band, a very flourishing organization, by the leaders, Mrs. H. H. Long, Mrs. Henry Galbaugh and Miss Clara Shakley; 57 attended the party. Mrs. Long is the teacher of the Band and meetings are held every Wednesday at 6.30. The pastor preached a very instructive sermon on Nov. 4 on "Our Duty as Church Members in Upholding the 18th Amendment."



Home Mission Day was observed in Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor. A Father and Son Banquet will be held Nov. 16, and special Father's Day service on Nov. 18. A Junior congregation was organized Nov. 4. A catechetical class of 13 members was organized Oct. 20. 250 members communed at the fall Communion service; offering, \$250.59. Rev. Oliver H. Sensenig was the preacher each evening at the special services held Oct. 15-19.

In order that there may be the fullest information regarding "Men's Work" in the several denominations, Dr. J. E. Purcell, of Atlanta, Georgia, who is President of the Interdenominational Council of Men's Work and the Secretary for Men's Work in the Southern Presbyterian Church, has consented to come to Harrisburg Nov. 22 and address the Reformed Churchmen's Congress and answer questions regarding this matter which is just now of very great interest and vital importance to the men of the Reformed Church.

In Grace Church, Phila., Pa., Rev. Urban C. Gutelius, pastor, Nov. 11 was observed as Armistice Day, Home Mission Day and Go-to-Church Sunday. During November the pastor is preaching 4 sermons on the History of the Christian Church and 4 sermons on "Beliefs That Matter." Holy Communion will be observed Nov. 25. Grace Church will co-operate in the Union Thanksgiving Service to be held in the Cookman M. E. Church on Nov. 29, at 10.30 A. M. The enrollment of the Week-Day Church School is 45 with an average attendance of 38. The sessions are held Tuesday and Thursday afternoons, extending for 45 minutes.

The "Messenger" records with genuine sorrow the death during recent weeks of two devoted fellow-editors, who were an ornament to their profession, Dr. Carlton D. Harris, of the "Baltimore Southern Methodist," and Dr. Alva Martin Kerr, of the "Herald of Gospel Liberty," Dayton, O. To the journals they so nobly served and the large constituency saddened by their passing, we extend our sympathy. Dr. Kerr waged an unending battle against disease for forty years, and his heroism in the face of terrible handicaps, together with his unselfishness and sympathy for others, made him universally honored and loved. Such men are a benediction in any Church.

On Nov. 11, St. Mark's Church, Cressona, Pa., Rev. N. H. Fravel, pastor fittingly observed Armistice Day. The American Legion and other patriotic societies attended the evening worship. The preacher of the day was Dr. Paul S. Leinbach. Editor of the "Messenger." Mr. L. B. Harnish, of Phila., also participated in the evening, and the audiences were large. The Junior Choir sang in the morning and the Senior Choir in the evening. St. Mark's S. S., under the leadership of the pastor and Supt. Aaron Fisher, is making real progress and has modern facilities for departmentalized work. The congregation and its organizations are in line with all the forward movements of the Church. On Saturday evening, Nov. 10, Dr. Leinbach spoke at the 5th annual Father and Son Banquet, which proved to be a very enjoyable occasion.

The November meeting of the Western Ministerium of North Carolina Classis was held in the home of Rev. H. G. Kopenhagen, Crouse, N. C. The devotional period was conducted by Rev. Mr. Kopenhagen. The sermon outline, presented by the same, was on the theme, "The Laying of the Letter Before God," and was based on the text found in 2nd Kings 19:14. The text as well as its development was exceptionally thought-provoking. Rev. John A. Koons presented the monthly book review, taking up "The Parables of Jesus," by George

A. Buttrick. It was a splendid book well presented. The committee on arrangements for a Consistorial Conference reported the date set for Dec. 2, the Conference to be held in Startown. The meeting was closed with prayer by Rev. C. C. Wagoner. The Ministerium takes this opportunity to thank Rev. Mr. and Mrs. Kopenhagen for their kind hospitality and splendid dinner.

The St. Peter's Church, Apple Creek, O., Rev. Harry F. J. Uberroth, pastor, has issued the fall program in a folder which is ready to be hung up in a convenient place in the home. On Nov. 1 the W. M. S. held an all-day meeting. Home Mission Day was observed Nov. 4, in the morning, a Union Service was held in the evening. Armistice Day was fittingly observed. Dr. Daniel Burghalter will preach the sermon on Ministerial Relief Sunday, Nov. 18. Nov. 25 will be Father and Son Sunday. Judge C. A. Weiser and Arden Welty will be the speakers at the Father and Son Banquet on Nov. 28. The W. M. S. Thank-Offering service on Dec. 2, 7.30 P. M., will include a pageant. Church Paper Sunday will be Dec. 9. "An Old-Fashioned Sing" will be held Dec. 16, with a concert by the Church School Orchestra, Gordon Beam, Director. A Christmas cantata will be given Dec. 23. At the Christmas Dawn service, Dec. 25, music will be sung by the quartet in English, German and Latin. A memorial service for those who died during the year will be held Dec. 30. Watch Night service on Dec. 31 will conclude the year's program of St. Peter's Church.

In the East Berlin Charge, East Berlin, Adams Co., Pa., Rev. H. D. Houtz, pastor, recent improvements at Zwingli Church consist of a remodeled pulpit; re-frescoed walls; varnished seats; new electric light fixtures; a hardwood floor, and a Unitype Bulletin Board. Most of these improvements came as the result of the faithful work and zeal of the Mite Society and the generous aid of several of the Sunday School classes. The beautiful Bulletin Board was donated by the children of the late Mr. and Mrs. Rudolph Glatfelter as a grateful memorial to their parents. In view of these improvements re-dedication services were held Oct. 27-28. Very helpful messages were brought by Revs. George Welsh, Spring Grove; I. S. Ditzler, West Milton; Dr. M. J. Roth, Hanover; Paul Glatfelter, Abbottstown; J. Harold Little, Gettysburg. Revs. George Welsh and I. S. Ditzler were former pastors. Excellent music was furnished by the Male Chorus of East Berlin and several soloists. On Nov. 4 a successful district S. S. Convention was held in Zwingli Church. Addresses were made by Revs. Dr. H. I. Stahr, Hanover; George Sheffer, New Oxford, and Dr. M. Hadwyn Fischer, of Gettysburg Seminary. Miss Roberta Feagle, M. D., of the Hanover M. E. Church, discussed medical mission work in China. The East Berlin Charge has made some progress during the last 3 years; St. John's Church, New Chester, was renovated in 1926; Red Run Church was remodeled in 1927; Zwingli Church installed a two-manual Moeller pipe organ with chimes, in 1927, and renovated the interior of the building as noted above. Benvolences have also been increased during this period.

At a special meeting of Central Ohio Classis in the Reformed Church at Delaware, O., on Nov. 8, the Rev. C. F. Brouse, of Farmersville, was received and the following committee appointed to install him in the Reformed Church, Sycamore, O.: Revs. G. O. Wernecke and J. F. Winter and Elder John Holl. The pastoral relationship between Rev. Clarence Woods and the Wilson Ave. Church, Columbus, was dissolved, and he was dismissed to Northeast Ohio Classis, where he becomes executive secretary of Grace Church, Akron, Rev. O. W. Haulman, pastor. The report of

the Missionary and Stewardship Committee was considered at length. Members of this committee had been at the Harrisburg Conference and were all afire for this Kingdom activity. Inspirational addresses were given on the Kingdom Causes represented by the Boards of the Church, on the Simultaneous Every Member Canvass, on Evangelism and on Christian Stewardship Christianity in Practice. The apportionment for the coming year was adopted and the committee instructed to arrange for Consistorial Conferences. Classis greatly regretted the absence of its efficient Stated Clerk, the Rev. Dr. D. B. Shuey, who, since the home-going of his beloved companion, is in precarious health, amounting to a complete breakdown. He is being tenderly cared for by his son Paul and his wife, in Pittsburgh. Classis sent a letter of condolence and sympathy with the prayer that Dr. Shuey might speedily be restored to health and strength.

(Additional News in Brief on Page 20)

In politics there should be no loyalty except to the public good.—Bernard Shaw.

The country would be more prosperous if the brewers were less prosperous.—David Lloyd George.

When a man spends a dollar for liquor he loses also four dollars in efficiency, so that the total waste is really five dollars.—Roger W. Babson.



The graduates of the Dayton Summer School of Religious Education, held at Central Seminary. The graduates are Ann Elizabeth Gartrell, of Columbus, Georgia; A. Cosner, Margaret Pyper, Mrs. Elsie J. Campbell and Mrs. Margaret Waterbury, all of Dayton.

#### A LETTER FROM APPLGATE LANE

By Dr. W. F. More

##### The Choice and the Benefit of Good Pictures

At the center is a simple picture of a farm home. Above it is an impressive picture of the "Angelus." Below it is a picture of the grand-parents, chosen by the "Angelus" spirit. Also pictures of children of the family who had reached positions of honor in the public schools and in colleges and seminary. Near by is a picture of Woodrow Wilson, the President chosen under the "Angelus" influence in the family.

All this goes to show the choices made in Christian families and the effect of such choices upon the children, in private homes and in worthy Christian institutions wherever these may be.

Where good pictures are chosen for the home, they produce such benefits. At least they tend in that direction, and it is eminently worth while.



# WHAT SOME LEADERS SAY

I note that the Reformed Church is undertaking to strengthen its fund for Ministerial Relief. I regard the support of retired ministers as a direct obligation of the membership. We all know that the Pastor's salary is modest, and in these times of high costs barely sufficient to sustain him and his family. If every member will but contribute a modest sum, adequate provision will be made. I wish you every success in the worthy undertaking.

JOHN S. FISHER, *Governor of Pennsylvania, Lawyer, and Statesman.*

## WHAT OUR OFFICERS OF THE GENERAL SYNOD SAY

ALLEN R. BARTHOLOMEW, President of Synod, says: "The Board of Ministerial Relief is endeavoring to raise a million dollars or more, in order to provide a small pension for our aged and disabled ministers in time of actual need. No appeal could be more persuasive or more deserving of a prompt and adequate response."

EMORY L. COBLENTZ, Vice-President, says: "Ministerial Relief is not charity, but the just payment for services rendered. Therefore, I believe in ministerial pensions and the completion of our Sustentation Fund."

J. RAUCH STEIN, Stated Clerk, says: "Let every pastor and consistory pray and plan for the more adequate care of our veteran ministers. Then each congregation will accept in faith and provide in love its share for the completion of the Sustentation Fund."

MILTON WARNER, Treasurer, says: "Let us finish the task of completing our Sustentation Fund, for we believe it is a divine task. Let us set the joy bells ringing in human hearts. When we do this kind of work we are fellow-laborers with God."

## WHAT SOME LEADING PASTORS SAY

DR. C. E. CREITZ, Pastor of St. Paul's Reformed Church, Reading, Pa., says: "Our Sustentation Fund should have been completed long ago. I heartily commend the completion of it to every congregation that has not thus far raised its full quota for this Fund."

DR. H. L. G. KIEFFER, Pastor of Evangelical Reformed Church, Frederick, Md., says: "The completion of the Sustentation Fund will add much to the efficiency of the ministry of the Church, in that the ministers will be heartened and encouraged in their work by the assurance that the laity of the Church stand back of them and are ready to support them in their task."

DR. H. N. BASSLER, Pastor of Trinity Reformed Church, Wilkesburg, Pa., says: "One of the first things our Church should do is to complete our Sustentation Fund because it has been authorized by our General Synod, our District Synods, and our Classes. We should be loyal to every program of our Church."

REV. T. W. HOERNEMANN, Pastor of First Reformed Church, Lima, Ohio, says: "The completion of the Sustentation Fund is the immediate and supreme task of our Church today. Ministers and members of the Reformed Church should regard it as a signal honor and distinct privilege to give freely and gladly of their time and money to make this possible."

DR. B. S. STERN, Pastor of Emanuel Reformed Church, Philadelphia, Pa., says: "Psalm 71:9 says, 'Cast me not off in the time of old age and forsake me not when my strength faileth.' Let us, therefore, provide for our aged ministers by the completion of our Sustentation Fund."

DR. FRANK GRETH, the Mission House, Plymouth, Wis., says: "I most heartily endorse the Sustentation Fund and hope for its completion. God help our aged ministers and our ministers' widows."

## WHAT SOME LEADING LAYMEN SAY

HARRY E. PAISLEY, Treasurer of the Reading Railroad, Philadelphia, Pa., says: "Let us insure the future of our ministers by the completion of our Sustentation Fund. Its completion will bring many blessings to our Church."

L. A. MEYER, leader in big business, Pittsburgh, Pa., says: "Every true heart beats in sympathy with Ministerial Relief. Let us then transmute altruistic emotion into benevolent action by completing our Sustentation Fund. I think

it is one of the most worthy causes that has been attempted by the Reformed Church."

WILLIAM M. MENIFEE, a leading Churchman of Potomac Synod, says: "To me the completion of our Sustentation Fund is the supreme cause before the Church today and ought to appeal to the liberality of every clear thinking layman who has any interest in the present and future welfare of our grand old Church."

HORACE ANKENY, Treasurer of Central Theological Seminary, says: "The Sustentation Fund Rally to complete the million or more fund in order to provide a pension for our old and disabled ministers should meet the hearty approval of all our laymen."

P. W. SIEBERT, Real Estate Man, Pittsburgh, Pa. says: "It is to be hoped that the Sustentation Fund of our Board of Ministerial Relief will be a success. I held an important political position for thirty years and was pensioned. Our ministers likewise should be pensioned. How can we expect to have pastors if we do not provide for them in old age?"

EDWARD DIRKS, a representative business man, Indianapolis, Ind., says: "One of the greatest obligations of our Church is the care of our aged ministers and their widows. Let us discharge this obligation by completing our Sustentation Fund."

## WHAT SOME LEADING LAYWOMEN SAY

MRS. L. L. ANEWALT, President of the Woman's Missionary Society of the General Synod, says: "The Sustentation Fund is the loving hand of our Reformed Church extended to help our veteran ministers and their widows. It should receive the hearty support of every Christian. There is every promise of its success, because there are few causes that meet with the general approval of our Church people as this does."

MRS. ELIZABETH C. HENDRICKS, one of our best known laywomen in Pennsylvania, says: "There is no obligation more imperative before our Church at this time than the prompt completion of the Sustentation Fund."

MRS. F. R. CASSELMAN, one of the leading laywomen of Pittsburgh Synod, says: "Let us make the evening of the lives of our ministers as comfortable as possible by giving them the full benefits of our completed Sustentation Fund. I am most enthusiastic about the Sustentation Fund."

MRS. F. WILLIAM LEICH, a leading laywoman of the Ohio Synod, says: "Ministerial Relief is one of the finest tributes the Church can pay her aged servants of God, who have spent their lives in sacrifice and service for God and the Church."

MRS. W. A. ALSPACH, a prominent laywoman of the Mid-West Synod, says: "God said, 'Take heed of this that thou forsake not the Levites as long as thou livest upon the earth,' which means that we are not to forsake our ministers when they are old. Let us, therefore, complete our Sustentation Fund as soon as possible."

MRS. L. P. BACK, a leading laywoman of the Northwest Synod, says: "The amount paid for aged ministers is considered a well deserved claim for support of service long rendered and inadequately paid."

MRS. STEPHEN M. BOSZORMENYI, of the Hungarian portion of our Church, says: "The completion of our Sustentation Fund is one of the most pressing needs before our Church today. What other denominations have done our Reformed Church can do."

## THOUSANDS OF OTHERS

There are many other ministers, laymen, and laywomen, who have heartily endorsed our Sustentation Fund and earnestly desire that our Church should raise promptly the \$1,328,550.00 needed to complete our Fund.



# Home and Young Folks

## THE PASTOR SAYS

By John Andrew Holmes

Could the man of a generation ago have seen one of our automobiles however cheap, he would have exclaimed with King Richard, slightly amended, "My kingdom for a horseless!"

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

### THE WISDOM OF THE CENTURIES

Text, Job 32:7, "I said, Days should speak, and multitudes of years should teach wisdom."

In the German Bible the first part of this text reads, "Lasz die Jahre reden," which means, "Let the years speak."

This year marks the one hundredth anniversary of a number of men who have contributed much to the wisdom of the centuries; and this month marks the hundredth anniversary of the birth of Oliver Goldsmith, and the three hundredth anniversary of the birth of John Bunyan.

I want to tell you briefly about some of the men whose centennials we celebrate this year, and who have left something behind that has enriched the knowledge of the world, leaving Goldsmith and Bunyan for my next week's discussion.

On February 8th, 1828, Jules Verne was born at Nantes, France. He studied at the Nantes lyceum, and, after completing his studies there, went to Paris to study law. Instead of making the practice of law his life work, he drifted into writing for the theatre. He wrote some travellers' stories for a French magazine, and these were so well received that he afterward devoted himself to this kind of writing. He had a wonderful imagination which helped him to write the weird and impossible stories which have delighted young and old for the greater part of the past century. His books were written in French, but most of them have been translated into English. Some of the books he wrote are entitled: "Five Weeks in a Balloon," "A Journey to the Centre of the Earth," "Twenty Thousand Leagues Under the Sea," "From the Earth to the Moon Direct in Ninety-seven Hours Twenty Minutes, and a Trip Round It," "Around the World in Eighty Days," "The English at the North Pole," "The Mysterious Island," "Michael Strogoff, the Courier of the Czar," "The Child of the Cavern," "Hector Servadac, or the Career of a Comet," "Dick Sands, the Boy Captain," and many others.

Any boy or girl who wishes to read something interesting and unusual ought to read some of these books. A critic has said: "The time at which the projectile was to be shot out of the Columbiad toward the moon was correctly fixed on true astronomical grounds, and the boy who follows its flight will have a more concrete idea of and interest in what gravity is and does, than if he were to read half-a-dozen text-books in the ordinary way."

Jules Verne died at Amiens on the 24th of March, 1905, at the age of seventy-seven years, and although a century has passed since he was born, many of his books are read today all over the world.

Four days after the birth of Jules Verne, there was born in Portsmouth, England, a boy who also became a famous novelist and also a poet, namely, George Meredith. His

mother died when he was three years old. He was sent to school in Germany, at New-wied on the Rhine, where he remained until he was sixteen years old. Like Jules Verne, he was to be a lawyer, but he also preferred the sphere of letters, of which he had become an eager student. At the age of twenty-one he began to contribute poetry to the magazines. In 1851 he published a small volume of poems, which was well spoken of by Alfred Tennyson and Charles Kingsley, and helped much to gain him a literary reputation.

In his prose writings Meredith at first, like Verne, lived in the realm of fancy, and brought forth "The Shaving of Shap-gat," which was somewhat on the order of "The Arabian Nights," but he soon left the realm of fancy and rose to a high place in English literature. Some of his writings are: "The Egotist," published in 1879; "Diana of the Crossways" (1885), which was the first of his stories to strike the general public, "Lord Ormont and His Aminta" and "The Amazing Marriage," which did not reach the level of some of his earlier novels; and "The Sentimental-ists." He also published a number of volumes of poetry, and poetry was to him "the highest form of expression."

Meredith outlived Jules Verne by a little more than four years, having attained to the age of over eighty-one years, when he passed away on May 18th, 1909. On his eightieth birthday he received the homage of the English literary world. Some one has said that in the passing of Meredith "went the writer who had raised the creative art of the novel, as a vehicle of character and constructive philosophy, to its highest point."

The year 1828 also gave us Henrik Ibsen, the Norwegian dramatic and lyric poet, who was born at Skein, Norway, on the 20th of March. Among his best known and most widely read productions are "Brand," published in 1866, which has continued to be the most popular of his writings, "Peer Gynt" (1867), the most highly finished of all his metrical works; "A Doll's House," "The Wild Duck," and "The Master-BUILDER," published in 1892, in which many critics see the highest attainment of his genius. He passed away on the 23rd of May 1906, at the age of seventy-eight years, and was accorded a public funeral, with the highest national honors.

Another centenarian is Dante Gabriel Rossetti, who was born in London, May 12, 1828. He was an English painter and poet. When he was three years old, his father, Gabriele Rossetti, was made Professor of Italian Literature in King's College, London, which position he held until 1845, when he became blind.

Dante Gabriel Rossetti was noted for the imaginative character of his designs, and for the exquisiteness of his coloring. Among his paintings are illustrations of some of Tennyson's poems. He published "The Early Italian Poets" (1861), "The Blessed Damsel" (1870), "Dante and His Circle" (1874), and two volumes of "Ballads and Sonnets," including his one hundred sonnets called "The House of Life," the last about a year before his death, which occurred on Easter Day, April 9, 1882, when he was not quite fifty-four years old.

Leo Tolstoi is another of the famous men who were born in 1828. He first saw the light of day in the home of his fathers, near Toula, Russia, September 9, 1828. He was a Russian novelist and social reformer. He was the next to the youngest of five children born to Count Nicholas Tolstoy and his wife, Princess Maria Volkonsky.

The Tolstoy family was originally of German extraction, but settled in Russia in the days of Peter the Great. Leo lost his mother when he was barely three years old, and six years later his father died also, at the age of forty-one. At the age of fifteen, Leo attended the University of Kazass, but left before he completed the course. He had not studied as he should have done, but read a great many novels which helped him to determine his future career. He joined the army, and while at the siege of Sebastopol he wrote "Tales from Sebastopol," which made him famous as a writer. A few years before that he had written "Childhood," "The Landlord's Morning," "Boyhood" and "Youth," which are some of his finest works.

At the age of thirty-four Tolstoy married Sophia Behrs, the second daughter of Dr. Behrs, with whom he had thirteen children. He devoted himself again to literary work and published his two most widely known and finest novels, "War and Peace" and "Anna Karenina." His last productions were "My Confession," published at intervals between 1879 and 1882, "The Power of Darkness" (1885), and "Resurrection." He died November 20, 1910, at the age of eighty-two years, having done much to relieve the condition of the peasant class of Russia. He lived the longest of the noted persons born in 1828.

I have space merely to name five other persons who were born a hundred years ago. Hippolyte Adolphe Taine, French critic and historian, was born April 21, 1828, and died in 1893. Abraham Kuenen, Dutch Protestant theologian, was born September 16, 1828, at Haarlem, North Holland, and died at Leiden, December 10, 1891. Mrs. Margaret Oliphant, British novelist and historical writer, was born in 1828 and died in 1897. She produced more than 120 works, among which are many novels which were very popular a generation ago. Balfour Stewart, Scottish physicist, born in Edinburgh, November 1st, 1828, and died December 18, 1887, was professor of physics at Owens College, Manchester, from 1870 to 1887. Joseph Henry Thayer, American Biblical scholar, was born in Boston, Mass., November 7, 1828, and died in 1901. He was Bussey professor of New Testament criticism in the Harvard Divinity School for over sixteen years.

## Family Altar Column

Rev. Ambrose M. Schmidt, D. D.

November 19-25.

**Practical Thought:** In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.

**Memory Hymn:** "Thou, By Heav'nly Hosts Adored."

**Monday, November 19—A Prayer for the Ephesians.** Read Ephesians 3:14-21.

Like many other saints, Paul was a man of prayer. His prayers are not only worthy of our study, but of being made our prayers. He seldom fails to include a thanksgiving petition in them. It is interesting to note that he begins all of his letters with the same petition. After the salutation he prays—"That ye may be strengthened through His Spirit. That Christ may dwell in your hearts through faith. That you may be able to apprehend the love of Christ which passeth knowledge." What a marvellously rich series of benedictions he invokes upon his Christian brethren!



The more we ask for and the more we receive of these spiritual blessings, the larger will be the area of Christian service and activity allotted to us.

**Prayer:** Fill us, O Holy Spirit, with all Thy fulness. Make our hearts to glow and our faces to shine as they reflect the Christ, Who is dwelling in us. **Amen.**

**Tuesday, November 20—A Prayer for the Colossians.** Read Colossians 1:9-18.

When one is truly interested in others, he will often think of them, pray for them and include in his prayers for them, the things he believes they most need. Paul realized that these Christians at Colossae were young in discipleship; lacking in the knowledge of the will of God, that they might walk worthy of the Lord; needing strength that they might remain steadfast in the faith; a spirit of gratitude, lest they forget the many new blessings that have been theirs since they have learned to know Christ. Knowledge, strength and gratitude are needed by all of us in attempting to solve the hard problems that face us every day.

**Prayer:** Lest we forget, O God, enlarge our understanding, strengthen our faith and keep us truly grateful for Thy manifold gifts. **Amen.**

**Wednesday, November 21—Paul's Exhortation to Prayer.** Read I Timothy 2:1-8.

Paul not only made prayer a daily habit, but he most urgently exhorted others to do the same. "I will therefore that men pray everywhere," he writes to Timothy. "Pray for all men," he adds. Think not only of yourself in your prayers, but remember all men including those who are in authority. Neither race nor creed nor condition could place a limit upon Paul's prayers; nor should they hedge ours. What do you think would be the result if all good Christian citizens prayed daily for our nation and for all who are in authority? Would we as citizens and those in authority, as rulers, be better or worse for such prayers?

**Prayer:** Teach us, dear Lord, not only how to pray for ourselves, but give to us the spirit of prayer that we may be eager and willing to pray for others. **Amen.**

**Thursday, November 22—Praying in Faith.** Read Matt. 15:21-28.

Do you believe that words or desires put into prayer-form, without faith, are really prayers? Do you believe that such prayers (?) are or can be answered? Think it over and decide for yourself. What a wonderful faith that mother has as she prays for her daughter, and how tenderly gracious our Saviour is as He commends her faith and answers her prayer! What parent would grant the requests of son or daughter, if when they made their requests known, they would show by manner of asking, by tone of voice, a lack of faith? God knows our faith is weak enough for most of its testings. We need to pray not only for divine guidance in prayer, but also for a quickening of our faith.

**Prayer:**

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine;  
Now hear me while I pray,  
Take all my guilt away,  
O let me from this day  
Be wholly Thine." **Amen.**

**Friday, November 23—The Prayer of the Publican.** Read Luke 18:1-12.

It will prove an interesting and most helpful study for us to search out the many brief prayers, recorded in the New Testament, and discover how completely they tell the needs and the condition of the petitioners. Our Saviour gives us an example of true humility, and the sort of prayer that merits the answer of the

heavenly Father, when He tells of the Publican who would not even lift up his eyes, but prayed, "God be merciful to me the sinner." It is rather easy for us to pray about us sinners. That is quite general. To say me the sinner is exceedingly personal. After all, is it not just this sort of praying that we ought to do?

**Prayer:** God be merciful to me the sinner. Lord, that I may receive my sight. Remember me when Thou comest into Thy kingdom. **Amen.**

**Saturday, November 24—Christ's Intercessory Prayer.** Read John 17:9-20.

It is the night of the betrayal. Jesus is in the upper room with the eleven. He has spoken words of comfort to them, now He prays for them and for all believers. The heart of the Saviour is poured out in prayer just as a few hours later His blood is poured out in sacrifice. As we reverently draw near, we stand on holy ground. With bowed heads and hearts we listen as He prays for us. "Sanctify them through Thy truth." . . . "That they may all be one, even as Thou, Father, art in me and I in Thee, that they also may be one in us."

**Prayer:** Dwelling in Thy presence, may we evermore dwell in the unity of the spirit and the bond of peace with our fellowmen, and so be at one with Thee. **Amen.**

**Sunday, November 25—Jehovah the Deliverer.** Read Psalm 34:1-8.

The one thing that seems to have been clearly fixed in the mind and the heart of the Psalmist was—the reality of Jehovah's presence. God his refuge and strength. God his deliverer. What precious hours we waste in needless fear. How many heart-aches we might escape; how many days of anxious care would be unknown, if we could visualize the Lord God as our ever-present refuge, our strength amidst all weaknesses, our deliverer when destruction walks about us. Listen, O anxious heart, the Lord Jesus is speaking, "Lo, I Am with you alway, even unto the end of the world."

**Prayer:**

"Beneath the cross of Jesus  
I fain would take my stand,  
The shadow of a mighty Rock  
Within a weary land;  
A home within the wilderness,  
A rest upon the way,  
From the burning of the noontide heat  
And the burden of the day." **Amen.**

## PUZZLE BOX

**ANSWERS TO—A ROYAL SET OF "KING" FINALS**

1. Marking; 2. Provoking; 3. Brooking; 4. Looking; 5. Stroking; 6. Awakening; 7. Invoking; 8. Joking; 9. Cooking; 10. Cracking; 11. Croaking; 12. Baking.

**BEHEADING ACROSTIC, NUMBER 4**

The beheaded letters, placed in order, spell the name of a modern young Lochinvar.

1. Behead the summit of a hill and leave repose.  
2. Behead a restraining rope and leave a change.  
3. Behead on fire and leave the fire.  
4. Behead a cereal and leave frozen water.  
5. Behead a lifting device and leave never ending.  
6. Behead a very hard wood and leave a lean animal.  
7. Behead an animal and leave ability.  
8. Behead the hero's tribute and leave a city's division.  
9. Behead an admirer and leave that which is above.

10. Behead angry and leave a fixed value.

11. Behead not wide and leave an Indian's weapon.

12. Behead a sport and leave a man's name.

13. Behead a hound and leave a bird.

14. Behead mental agitation and leave that which is not still.

15. Behead a wooden support and leave that which follows.

16. Behead emancipated and leave a relative.

17. Behead to restrain and leave aged.

—A. M. S.

The wife of a famous English Bishop—whom we had better call John Smith—was recently very ill, and required a serious operation. As she recovered from the anaesthetic, she was heard to murmur: "Am I in heaven? Am I in heaven? No, it can't be, there's John!"—**The Churchman.**

## HOME EDUCATION

**"The Child's First School is the Family"**  
—Froebel.

**ONE MOTHER'S PLAN**  
Helen Gregg Green

"Good afternoon, Jimmy. How are you?" said Mrs. Deselm smiling at my neighbor's small son as he hurried into the room, just home from school.

Jimmy stood silent, fidgeting.

"Jim," the mother coaxed, "speak to Mrs. Deselm. And take off your hat!"

The child grabbed for his hat and gulped, "Hello!"

The mother gave an embarrassed little giggle, while Jimmy hurried from the room, his face scarlet.

"Oh, dear," the mother sighed impatiently, "his manners are atrocious. I don't know what to do with him!"

As Mrs. Deselm and I walked back toward home, she said, "Harking back to Jimmy's manners: it isn't his fault that he is self-conscious and at a loss what to do and say. I know the type of mother Bettina is. She waits until the guests arrive and then whispers, 'Remember, Jimmy, your best manners tonight!' Well, of course there is nothing to remember, for she probably doesn't mention manners any other time. Besides, there shouldn't be any best manners for special times. There should always be good manners for all times."

"My dear, you have four such charming, always-at-ease children!" I exclaimed.

"Their manners are delightful."  
"Well, you see, Daddy and I seldom mention manners. We try our best to be courteous and polite at all times, believing children learn more from example than by so much 'telling.' Our boys and girls know we expect considerate and courteous treatment from them toward us, our friends, and well—just everybody," Mrs. Deselm answered quietly.

"Yes, but they have so much poise in a crowd, among strangers," I added.

"Yes, they do," the mother agreed. "I've made it a point to have them come into the room, for a few minutes, and speak to my guests, every time I entertain. And when they make mistakes, as poor Jimmy did today, I never laugh at them. That would make them self-conscious and unwilling to 'try again.'"

"My third son has had more difficulty than the other children, because he is naturally diffident and rather awkward. I remarked to the others quite casually one day that he needed encouragement and from that time on, as I have taught them



to be tactful, sometimes one and sometimes another has given him a word of praise on the quiet, with regard to the performance of some courtesy which was known to be hard for him. I think it is always done with sincerity. He never seems to feel it to be patronage, and so it really helps him."

"It is a pleasure as well as a rare opportunity to have kindergarten training for little children. Educational psychologists support such training from every angle, coming, as it does, during the most teachable years of the child's life. These years are spent in the care of the mother and the kindergarten, to lay a foundation of a constructive nature. The strongest foundation that a person can have is based on an early training. This is best prepared for and carried out in the kindergarten."—L. S. James, Principal, Maryland Normal School, Bowie.

If there is no kindergarten in a public school the National Kindergarten Associa-

tion, 8 West Fortieth Street, New York, will gladly send leaflets and information to any person interested in securing one.

## Birthday Greetings

Alliene S. DeChant

Your Birthday Lady's been up in the sky—high, high above three countries—above the clouds—above a sea that looked like glass, glazed green, with toy ships sailing on it. Nor did I need to stuff cotton in my ears or use the brown paper bag marked, "For Air Sickness." Our passenger plane started off on its 180-mile journey at 9 A. M., from the flying field a long bus ride from Hamburg, after a great whirring and a gliding that felt like going up a dozen fast elevators at once! We soon found our "pocket" and flew so steadily that I didn't need to strap myself in. What sights there were, away down

there in Germany, Denmark and Sweden; fields that looked like patchwork quilts, like ribbons, like strips of cork; rivers, too, like threads of silver, and pools like ising glass; forests with deep narrow lanes in them; and thatched and red-roofed houses and timber barns set like so many toys in plots of green. Now and then I spied a train, a plow, a motor cycle, a reaper, cows, sheep—that looked like they could all be fitted into a toy Noah's ark. I didn't realize we'd fly so far above the sea, and I couldn't help gasping a bit when we lurched twice in getting into a higher pocket! The swooping down was quickly done and almost before I knew it, my passport and my Gladstone bag were being inspected. It was 10.15 A. M. Your Birthday Lady was in Copenhagen! "Deutsche Luft Hansa" greetings to all my adventurers!

P. S. I leave Thursday for London, a 36-hour journey by train and steamer. And on Saturday at noon I said home—home to you.

# The Church Services

## SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-fourth Sunday after Trinity, November 25, 1928.

### The Prayers of Paul

Acts 20:36-38; Ephesians 1:15-16; 3:14-21.

**Golden Text:** Rejoice always; pray without ceasing, in everything give thanks. I Thess. 1:2-5.

**Lesson Outline:** 1. Thanksgiving. 2. Address. 3. Petition. 4. Intercession. 5. Doxology.

So far in this course of lessons on the life of Paul we have seen him, mainly, in action. We have gone with him on his three missionary journeys. We have come to know something of his boundless zeal, his unfaltering courage, his utter consecration to his high calling. Whence did Paul derive his gigantic power? Every kind of power has its source somewhere. It is the pent-up water of Niagara that turns the wheels of countless machines. The dynamo transforms ponderous masses of iron and steel into powerful engines. So it is with a life like Paul's, filled with a spiritual power that changed men into new creatures. Somewhere we must find the source of his power. Whence came that power?

Our lesson answers that question. It takes us to the inner shrine of that busy life, so full of service and struggle, of suffering and achievement. And that inner shrine is the altar of his heart, where Paul bends low before God. In constant communion with the Father he sought and found strength for his life and labor. Prayer was the secret and source of his career.

The first statement we read about Paul, as a disciple of Jesus, is, "Behold he prayeth." And that significant sentence forms the most appropriate superscription of his entire apostolic life. No one can read his letters or the Acts without recognizing that prayer held the chief place in his life. Well might Paul exhort men to pray without ceasing, for he was always praying, both for himself and for others.

There are those today who feel that the strength of the Church does not match her stature. Her body is large, but her heart seems weak. Like men thus afflicted, she is staggering under her burdens, lacking

power for her appointed work. Yet, there is power enough and to spare for all our tasks. "All power is given unto Me," Christ claimed. And the psalmist declared, "Power belongeth unto God." It belongs to God and it is given abundantly to those who claim and seek it, as Christ did and Paul.

Men cannot manufacture power. Every physical and material power they must take as they find it in God's universe. He alone is its maker. All the marvelous energies of nature are of divine origin. We merely appropriate them and harness them to our machines. Even so it is with spiritual energy. It is given men from on high. All our ecclesiastical machinery cannot produce it. We must appropriate it from God or remain powerless. And prayer, personal communion with God, is the only way to strength. That was Paul's secret source of power, and we must make it ours.

A mystery, men exclaim! Most assuredly it is a mystery, surpassing our knowledge. All power is mysterious, whether we find it in the realm of nature or in the region of man's spirit. No man can explain the power of electricity any more than he can explain the power of the living God working through men like Paul for the redemption of mankind. We know both kinds of power only through their manifestation. They demonstrate their truth and value only in life, only to those who test and try them in their experience. Would you make your dark house radiant with light? There is a sure way to do it. Call it a mystery, if you will, but it works. Would you flood your soul with life and light? Would you imbue it with strength to walk in Jesus' way? Here, also, we know the way, trodden by many, whose lives bear testimony of a power not of the earth. It is the way of personal fellowship with God. The way of prayer, that takes us to our Father's heart.

We cannot teach men how to pray. Even Paul cannot do that. True, the disciples asked Jesus, "Lord, teach us how to pray." And in reply the Master gave them a model form of prayer. But you may repeat that beautiful Lord's Prayer without really praying at all. And you may pray without any form whatsoever, even without any speech. Thus there is much about prayer that we may teach and should

learn. There is a theory and a science of prayer, of public prayer especially. But prayer itself is an art that must be practised, not a science that can be taught. Every individual must learn it for himself in the course of his experience. And if his life does not teach him how to pray, then he will remain prayerless and powerless. He may repeat many forms of prayer habitually, but he will never know the power that filled the life of Paul. He will never, in his own personal experience, test or taste the power that enabled the great apostle to rejoice even in his sufferings for Christ's sake, and to count life as loss and death as a gain.

Though Paul cannot teach us prayer, we may learn much from him about prayer. We may gain inspiration from his example. We may gain deeper insight and richer aspiration from his recorded prayers. There are many of them scattered through his epistles and the Book of Acts. Our lesson, in its main section, contains just one of the many (Ephes. 3:14-21), besides briefer mention of two others (Acts 20:36-38; Ephes. 1:15-16). But all of Paul's prayers are much alike. All of them are the outpouring of a heart filled with faith and love; with utter humility and dependence upon God, and with high and holy aspirations for men. One looks in vain for a petty petition or a selfish and blind aspiration, such as mar many of our prayers. The mind of the Master was in Paul when he prayed for himself or for others.

An analysis of the prayers in our lesson may show us some of the main elements in the petitions and intercessions that constantly flowed from his great heart toward God.

**I. Thanksgiving.** "For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers" (1:15-16). In a similar vein Paul writes to his converts and friends in Philippi, thanking God "for your fellowship in the furtherance of the gospel from the first day until now" (Philippians 1:3). Thus, the very keynote of Paul's prayers was gratitude to God for His blessings. Moreover, it was gratitude for spiritual, rather than material, blessings, for it was the faith and love of the Ephesians that moved him to fervent thanksgiving.

Now to many men prayer means chiefly, if not wholly, petition and supplication. That, too, we find in Paul's prayers, but not to the exclusion of other elements. The great apostle does not come to the throne of grace as a mendicant, begging for the favors of a King, but in the spirit of a grateful child remembering a Father's



bountiful love. And that is the really Christian attitude in prayer. Let us remember God's manifold blessings, when we pray. "Count your blessings, one by one," and especially the means of grace and the hope of glory. Then you will learn to praise God in your prayers, even as Paul did constantly. Such gratitude is the manifestation of a humble and contrite spirit, conscious of its utter dependence upon God. And it is the spirit of our prayers that God answers, not their words.

II. Address. "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named" (3:14, 15). Paul addresses his prayers unto a "Father almighty." Prayer is perfectly meaningless unless there is in this vast universe a supreme being, personal and purposive. You cannot pray to a First Cause or to an Impersonal Fate or to an Unknowable Force. Prayer is mere mockery unless it can be addressed to a personal God. And, unless we know the character and disposition of this personal God, our prayers to Him must needs lack the filial note of confident trust that marks the prayers of Paul. It is Christ who shows us the Father. Through Him, we have confidence to enter the Holy of Holies crying "Abba," and claiming the privileges of children. Even our human fatherhood is only a faint image of the fatherliness of God, as Christ has revealed it to men. Yet in the family relation at its very best, as we know it on earth, we may find the true pattern of our attitude to God, as we approach Him in prayer. We commune with a Father who is more eager to give than we are able to ask and pray.

III. Petition. From thanksgiving and praise Paul moves on to petition. What is it, now, that he asks of God? Gifts for the body, physical and material blessings? We have Christ's own warrant for asking our Father for "our daily bread," and that broad petition covers all our physical and material needs. But let us be sure that it is our needs, and not our desires and ambitions, that prompt such prayers. Let us be sure, also, that our prayers for "goods," whatever they may be, are never answered unconditionally by God. His answer may be a refusal of our request, even as earthly parents must say "No" to many a childish petition. In spirit at least, if not verbally, every Christian prayer for things and goods must contain the proviso, "Let Thy will be done." For the supreme aim of all prayer is, not to bend God's will to ours, but to bring our whole life into subjection to His purpose.

That is what Paul prays for in our lesson. Not for goods, but for the supreme good, which is spiritual. "That the inward man be strengthened with power his spirit," "that Christ may dwell in your hearts through faith to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God" (3:16-19).

That prayer represents Paul's conception of the meaning of life, of the Christian life. "I am come that ye might have life," was the Master's claim. Paul's prayer is a yearning after the fulness of that life. It is intensely spiritual. It covets earnestly the best gifts that God can bestow upon men. And such prayers the Father answers unconditionally and abundantly.

IV. Intercession. We merely note that, in reality, Paul's beautiful prayer was intercessory. Doubtless, thus he prayed for himself always. But in our lesson he coveted these best gifts from God for his Ephesian friends. That was the burden on his great heart when he made mention of them in his prayers.

Is this spiritual note dominant in our intercessory prayers? If so, we shall never

rest content with merely verbal petitions addressed to God. We will not expect God to do instead of us what He desires to do through us for our friends. We will give reality and vitality to our intercessions by direct personal work with those for whom we pray. That was Paul's way of intercession. We must make it ours, if our intercession is to be more than verbal piety. In us and through us, God will answer our intercessory prayers. And, thus, prayer is, indeed, a golden chain that binds the hearts of men to the heart of God.

V. Doxology. Paul ends his prayer as he begins it, with fervent praise and thanksgiving. His prayer reaches its climax, not in petition, but in a fervent doxology which ascribes unto God the glory "in the Church and in Christ Jesus unto all generations for ever and ever. Amen" (3:20, 21). It sounds like a mighty anthem, a jubilant hymn of redemption. It expresses the spirit that must breathe through all our prayers. Without it, our words, however eloquent, are like lead falling to the ground. With it, our inarticulate sighs will soar to heaven and reach the heart of God.

## THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

November 25th—Remember God. Eccl. 12:1; Psalm 103:1-5.

How often the Bible bids us to remember! All along the road of this immortal Book our attention is arrested by this stirring word, **Remember!** "Remember the Sabbath Day to keep it holy." "Remember the days of old." "Remember now thy Creator." "Son, remember," St. Peter says that he wrote an Epistle to stir up his readers and "put them in remembrance." It is a great thing to remember. Of course, it is sometimes a good thing to forget. We must forget some of the things which are behind. We must forget the faults of others. But there are some things which we should never let slip. They should never fade or pass out of our minds. One of these things, the chief of them indeed, is to remember God. The psalmist says, "I have set the Lord always before me." God should always be in our thoughts. One's whole life is colored by one's thoughts of God. We are what we are because of the idea which we have of God and the influence of that idea upon our lives. Now, as a matter of fact we forget God so readily. Many forces and factors press upon us in life and somehow or other God is crowded out of our thoughts. We may, perchance, give Him an occasional thought, but He is not constantly and continuously in our minds. When men forget God they go wrong. They allow other interests to submerge God in their lives. Especially in a materialistic age like ours we trust in machines and methods, in our own might and wisdom. We are moving along on a sea of pleasure and take no time for and no thought of God. Worldliness crowds Him out of our lives. We are occupied with the things of sense and self so that we have no time for God. Consequently the mandate, "Remember God" should be the more earnestly heeded.

We should remember God when we are tempted and tried. It is in these testing times, when we are harried and harassed, when we are buffeted and beaten that we should find the remembrance of God a sure and safe retreat. While He is always near we may not be always conscious of His presence, but if in times of trial and temptation we seek refuge in God we have a sure escape. There is nothing that steadies a person quite so much in times of weakness as to stay one's thoughts upon the strong and mighty God. When we are in danger of falling all we need to do is to stretch out our hand and remember that

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"Oh, what peace we often forfeit,  
Oh, what needless pain we bear."

all because we do not remember that God is high and willing to help.

Again, we should remember God when we prosper. There are those who, like Jeshurun, "wax fat and kick." Some folks when they prosper in life are apt to forget God. They say—my own might, my own wisdom, my own management, my own methods have brought me all this wealth and prosperity. Like the rich men they will say, "Soul, take thine ease." God is forgotten. Such folks seem not to need Him. They have their heaven, their state of bliss here and now. Therefore, it is so important that when all goes well, when prosperity accompanies us on our journey through life, we should remember God who out of His bounty and out of His infinite mercy gave us all things richly to enjoy.

We should remember God in thankfulness and praise. The words to thank and to think have apparently the same root. We forget too often to thank God for the blessings He has bestowed upon us. To Him we should give the glory. As we approach our national Thanksgiving Day we



should remember God in our gratitude for the blessings of home and country and Church, for material and spiritual gifts. We should see to it that God is not crowded out of our Thanksgiving Day by many other things which may have a tendency to obscure Him.

We should remember God as the **inspiration of our lives**. He is our hope, our trust, our all. Our lives should revolve around Him like the earth revolves around the sun. He should be our sun and shield, the dynamic, the moving, controlling influence of our lives. Only as we become conscious of this inspiring influence can we fully appreciate what God is doing for us.

Now, are we to remember God? What are some of the practical ways in which we may think of God?

The first of these is **meditation**. "Be still and know that I am God." We do not spend enough time in this hurried, busy age of ours in meditation. Think of how Jesus always kept God in His thought! Instinctively His own thoughts were anchored in God. God was His vital breath, His very life, and therefore He found pleasure as well as power in meditating on God day and night.

We may remember God by **prayer**. Prayer is more than formally speaking with God. It is communion and fellowship. It is inviting God into conscious communion with us. It is exposing the soul

to the invisible, spiritual power of God. Prayer is not vain repetition, using pious platitudes and stock phrases. It is the child remembering the Father. It is the expression of the fact that God is in the mind of the one who prays. "The wicked will not seek after God; God is not in all his thoughts." "The fool hath said in his heart—there is no God." But to those who know Him and love Him God is very real and should never be absent from their thoughts.

Another way by which to remember God is by **praise**. Our hymns of praise should center in God rather than in ourselves. Too much of our singing is selfish. It expresses our own emotions and is centered upon ourselves rather than upon God. In all our praise we should remember God. "I shall yet praise Him." "Praise the Lord." "Bless the Lord, O my soul." This is the first requirement in all true worship.

Let us, therefore, remember God. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God." When we are cast down let us think of God. "Oh, my God, my soul is cast down within me, therefore will I remember Thee." If we remember God in all the walks and ways of life He will not forget us, for there is a Book of Remembrance with the Lord and He will not forget us. "Though a mother may forsake her child, the Lord will not forsake those who remember Him."

## News of the Week

Mrs. H. W. Elson

The monthly bulletin of the Street Traffic Committee of the National Automobile Chamber of Commerce, recently issued, reports 23 cities of more than 100,000 population had fewer motor fatalities in September this year compared with September a year ago. New York, Chicago, Philadelphia and Detroit recorded an improvement.

Robert Lansing, who was Secretary of State under President Wilson for the entire period of American participation in the World War and during the Paris Peace Conference, died at his residence in Washington, Oct. 30, at the age of 64. The burial took place Nov. 2 at Watertown, N. Y., his birthplace.

Grade crossing accidents in the first 6 months of 1928 resulted in 1,097 fatalities, an increase of 36 compared with the corresponding period in 1927, according to the American Railway Association.

The League of Nations Oct. 31 received a petition from the Zionist organization in Jerusalem asking its Mandate Commission to solve the problem arising from the alleged desecration of the wailing wall on Sept. 24, the Jewish Day of Atonement. The petition calls the wailing wall the holiest spot for Jews since the destruction of the Temple of Solomon. It asks that they be permitted to pray in accordance with their rites without interference.

The Graf Zeppelin on her return trip to Germany reached Friedrichshafen Nov. 1. Thousands were there to welcome the first commercial ocean air cruiser. She traveled 4,003 miles in 69 hours and sets a new over-sea mark. It carried 101,683 pieces of mail and was one of the most valuable cargoes of letters and postcards in point of postage ever shipped by air.

The Pennsylvania Railroad, at a cost of \$100,000,000, will electrify its entire train service between New York and Wilmington, Del. The work will require 7 or 8 years and when completed the system will exceed in both magnitude and importance any other in the world, it is said.

Germany is having a big strike in the lockout of 225,000 workers in the Western German steel and iron mills and foundries.

Radiophone airplane communication was put into operation Nov. 1 on the eastern division of the Transcontinental Airway, taking in the territory from New York to Chicago, as a regular weather service to offer aircraft the safeguard of instantaneous reports, it has been announced by the chief engineer of the Department of Commerce, Airways Division.

Miss Martha Berry, founder of the Berry schools at Mount Berry, Ga., where poor mountain boys and girls of the south get an academic education, as well as a training for practical life, was the winner of the Pictorial Review's \$5,000 annual achievement award for 1927.

Albert Bartholome, noted French sculptor, who designed the Croix de Guerre war medal awarded for bravery under fire to thousands of allied troops in the World War, died in Paris Oct. 31 at the age of 80.

The Republican and Democratic Parties have collected more than \$9,000,000 and spent about 8,800,000 in the present campaign, according to reports filed Nov. 2 by the Treasurers of their National Committees with the Clerk of the House of Representatives.

President Gerardo Machado was re-elected President of Cuba for 6 years without opposition Nov. 1. The only other candidate was Dr. Virito Guiterrez, secretary to the President, who was elected to the Senate from Havana Province, also without opposition.

Henry P. Fletcher, American Ambassador to Italy, and Mrs. Fletcher have arrived home. Mr. Fletcher is here to attend the Pan-American conference on arbitration in Washington next month.

Plans for building 2 vast dirigibles for transatlantic service, bigger, faster and stronger than the Graf Zeppelin, has been announced by Dr. Hugo Eckener from Germany. Dr. Eckener has abandoned his

intention to take the Graf Zeppelin to the United States for another visit this year partly because of meteorological conditions and partly because of insufficient production of Blau gas.

Receipts of approximately \$90,000 toward the \$6,000,000 fund which is being sought by the Near East Relief to wind up its work of caring for 35,000 orphans in the Near East have been announced by Cleveland E. Dodge, treasurer of the organization, at a Golden Rule dinner in New York City.

The Ford world employment has reached 186,314, a new high figure. Of the workers, 170,537 persons are employed in the United States, 9,657 in Canada and 6,120 in foreign countries.

Transatlantic telephone service was opened with Austria Nov. 3 by a series of conversations between officials of the American and Austrian Governments.

Italy celebrated the 10th anniversary of her armistice day Nov. 4. There was an imposing military display. Premier Mussolini paid homage to the king and pledged to Victor Emmanuel the unswerving devotion of the United Nation.

A new ordinance promulgated by the Palestine Government provides excavations will be permitted only on the condition that the antiquities found shall be divided between the Government and the excavators.

The Canton Government, which is striving to develop aviation in South China, has turned to America as a source of supply. A test flight of the first American commercial airplane ever to be imported into China has been completed to the highest satisfaction of the Government. It may be christened the Spirit of Canton.

The International Good-Will Congress, fostered by the World Alliance for International Friendship Through the Churches, opened in New York City Nov. 11. Notable speakers addressed the 3-day sessions on amity of Nations.

Panama celebrated the 25th anniversary of its independence Nov. 3 and many Americans, including canal officials and officers of the United States Army and Navy, attended the reception given by President Florencio Arosemena.

According to a recent correction of a news item in the issue of Oct. 25, Mrs. Augusta E. Stetson, recently deceased, "since 1909 has had no connection with the movement established by Mrs. Eddy, who is its only leader."

Led by New York State, 26 States increased the value of their exports from the United States in the first quarter of 1928, the Commerce Department showed in statistics for that period made public Nov. 5.

The monoplane Yankee Doodle, holder of two transcontinental records, caught in a blinding rain and fog in the Bradshaw Mountains Nov. 3, struck against the side of a wall in Crook Canyon, near Prescott, Ariz., and caused the death of Captain C. B. Collyer, pilot, and Harry Tucker, passenger and owner.

American supervision of the Presidential election in Nicaragua Nov. 4 was apparently a complete success so far as concerned maintaining order at the polls and permitting the voters to exercise their franchise freely without intimidation in any part of the country.

The volcano Etna in Italy has become active again. The inhabitants fled as the molten stream moved rapidly on the village of Mascali. Appearing to be seriously threatened the town has been evacuated by the inhabitants, who have moved with their effects to the neighboring villages.

In addition to the 15 original signatories, 6 countries have adhered officially to the Kellogg-Briand multilateral treaty for the renunciation of war. 36 other countries have signified their intention to enter the pact.

General W. W. Atterbury, of Philadelphia, President of the Pennsylvania Rail-



road, has been appointed by the State Department as a member of the American delegation to the Diplomatic Conference on International Exhibitions, which will open in Paris this month.

Herbert Hoover was chosen as the next President of the U. S. on Nov. 6, winning 444 electoral votes from 40 States.

# UNIVERSAL BIBLE SUNDAY, DECEMBER 9

George William Brown, General Secretary of the American Bible Society

The American Bible Society over a period of years has been sponsoring Universal Bible Sunday. Each year a theme has been chosen around which material has been built with the central emphasis upon the Holy Scriptures.

In 1920 the four-hundredth anniversary of the landing of the Pilgrims suggested in the observance of Universal Bible Sunday the theme "In the Name of God. Amen!" In 1925 the four-hundredth anniversary of the publication of William Tyndale's translation of the New Testament into English gave a similarly appropriate setting. While every year does not provide such suggestive anniversaries a theme is agreed upon annually as a basis upon which to build a program suitable to the occasion. Last year it was "The Bible and the Home." This year it will be "Sowing the Seed." The printed material which is available for this year's celebration compares in an interesting manner with the seed of the sower, the penny portions of the Scripture, published by the American Bible Society. Our Lord's well-known parable of the sower is the subject around which the material has been gathered.

The observance of Universal Bible Sunday aims to magnify the place which the Sacred Scriptures occupy in the Christian faith. The position of the Bible in every Church auditorium is one of prominence. It rests upon a pulpit or lectern discernible from every corner of the building. The pastor takes his text from it in its elevated position and from its perennial truths he expounds truth. The Bible from its place of vantage is always visible to the congregation. Nothing takes precedence over it.

To individual life the Bible makes a peculiar contribution. It brings solace to the sorrowing, hope to the depressed, peace to the troubled and inspiration to the languid. In the grave crises of life men turn to the Book. Encyclopedias, dictionaries, books of reference, biographies, fiction, all serve their purpose, but none can assume the position of the Bible. To the souls of men its message is divine. When the deepest anxiety of the World War was upon us the late President Wilson wrote: "The Bible is the Word of Life. I beg that you will read it and find this out for yourselves. When you have read it you will know that it is the Word of God, because you will have found the key to your own heart, your own happiness and your own duty."

Universal Bible Sunday was conceived and is promoted to emphasize yearly the fundamental position which the Bible occupies in the spiritual life of men and women. Sometimes the importance of the Bible is forgotten, sometimes its value is unrealized, sometimes its message is unknown. Universal Bible Sunday, increasingly observed, prepares the atmosphere and offers the setting for a thoughtful consideration and an earnest reminder of the Bible's primary place in the Christian faith. Just as the Sunday nearest the Fourth of July gives an opportunity for stressing patriotism and the Sunday before Labor Day is an opportune hour for pleading for the introduction of Christian idealism in the dealing between capital and labor and just as Easter Sunday is the day supreme of all the year for strengthening

humanity's faith in immortality so Universal Bible Sunday is the day of days for magnifying the great power of the Bible. This is the purpose of Universal Bible Sunday.

## HOOD HAPPENINGS

Hood's best year seems to persist even into the third month of the session. All of the preliminary events have passed with remarkable success. Campus Day, October 13, was easily the best in both the presentation by the classes in their several parts, and in the large number of alumnae, parents and visiting friends. Campus Day was followed by the annual vesper sermon by Dr. C. A. Barbour, who has come to view his annual return to Hood as a matter of mutual pleasure. He will return to us next year as the President of Brown University.

An additional feature of the autumn festivities was the visit to Hood of the Potomac Synod on the afternoon and evening of October 25, in connection with their annual meeting at Middletown, Maryland. This was the fourth visit of the Synod to Hood at a five-year interval, having come first in 1913 during its sessions in Frederick and in 1918 when meeting in Middletown, and repeating these pilgrimages in 1923 and now in 1928. The Synod came in large numbers, many of them bringing their wives with them, and there was an addition of distinguished heads of schools and colleges. The afternoon was spent in a general survey of the plant and in viewing the games of hockey, lacrosse, volleyball and archery in progress. The sharp wind drove the visitors into the social room of Coblenz Hall rather early, where an informal reception was held until six o'clock when dinner was served. With the addition of our Synodical guests the total number served at one time was seven hundred and forty. The college orchestra played as the guests entered the dining room and during dinner. There was also the singing of college songs and the mingling of the voices of the students with those of the guests in a number of general songs. Following the dinner a half hour was spent in viewing the moving pictures of Hood in Brodbeck Hall, after which the evening program was rendered. This consisted of greetings from President Apple to the Synod and assembled friends, responded to by the President of Potomac Synod, Dr. M. J. Roth, of Hanover, Pa., and the President of the Pittsburgh Synod, Rev. George L. Roth, of Somerset, Pa. Following these greetings, a little Japanese play, "A Flower of Yeddo," was given by the Marionettes. Echoes of Campus Day in a playlet by the Juniors, and the Senior songs, a group of instrumental numbers for harp and flute by the Misses Gabel concluded with a group of songs by the College Glee Club. The closing number brought the entire audience to their feet in the first and last stanzas of America. Many expressions of pleasure and congratulations were extended by members of the Synod, and Hood returns to each and all of them her expression of pleasure that this informal thirty-fifth anniversary could be so pleasantly spent with our friends of the Mother Synod with the representative of the Associated Synod present also.

The Contemporary Club is sponsoring two addresses upon the opposing issues of the campaign, the one by Secretary of State, David C. Winebrenner, 3rd, and the other by Colonel D. John Markey, Commander of the Maryland National Guard.

The event of greatest interest thus far has been the debate with the three British women, representatives of British universities, Oxford, Cambridge and London, with our own Hood debaters on the evening of November 2nd. The subject debated was "Resolved that a Democracy Appeals to Prejudice Rather Than to Reason," the British debaters maintaining the affirmative and the local debaters the negative.

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President Apple represented Hood at the Thursday Evening School of Religion at Emmanuel Reformed Church at Hanover, Pa., on the evening of November 1st. He will speak at a Father and Son Dinner at Charles Town, West Virginia, on November 9th, and will be one of the speakers at the inauguration of one of his old pupils as Principal of the Clarion State Normal School on November 17.

The enrollment continues slightly above normal capacity, with the intention to give all regular places as soon as possible. The overflow are still occupying rooms at the Infirmary.

The vesper sermon of October 28 was delivered by Dr. Henri L. G. Kieffer, taking as his subject "The Principal Thing." The vesper minister of November 11 will be Chaplain Reuben A. Shrum, of the President's Yacht Mayflower. On November 12 the Armistice Day speaker will be United States Senator Millard Tydings, whose sister Kathryn is a member of the Senior Class.

Frederick, Maryland.

## CATAWBA COLLEGE

The quality of the students at Catawba College this year is above the average. Miss Lantz, the registrar, says there are fewer students on the low grade list, than any time before.

Dr. Elmer R. Hoke, president of the college, is very much pleased with the student activities so far this year. The rooms in the dormitories, of both boys and girls, have been kept better than any previous year.

Catawba College, Salisbury, N. C., has one of the best football teams in the "Little Five" conference. In fact, the team is the best in the South, for a college the size of Catawba. The team has won 3 of the 4 games played this season. On Nov. 3rd, Catawba defeated Milligan College by the score of 13-0. This was the first time the Milligan team had been scored on this season. Coach Carl Davis has the boys working hard in preparation for the remaining games of Catawba's schedule. Aycock, Miller, Fesperman and Finch have played a sterling game in the back-field. The work of Frazier, Boone, Gabriel and Ryan has been outstanding on



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the line. Catawba is looking forward to emerging victorious from the remaining games to be played this season, and thereby winning the "Little Five" championship.

## News in Brief

(Continued from earlier pages)

In First Church, Canton, O., Dr. R. W. Blemker, pastor, an illustrated address on Theodore Roosevelt was given at the evening service Oct. 28. A fine record was made Oct. 21 when 683 attended S. S.

Central Church, Dayton, O., Dr. Walter W. Rowe, pastor, observed the Holy Communion on Oct. 28. 5 new members were received. On Oct. 21 5 infants were baptized.

In Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, the Rally Day Fund, increased by \$1,911.01 from the offering on Oct. 14, amounted to \$2,443.99, of which \$2,000 was for the quota for Founder's Hall, Heidelberg College. On Oct. 21, 3 new members were received and 3 infants were baptized.

An Indiana pastor who has been receiving "The Messenger" during the last year is kind enough to write: "I must say that it has been a great help and inspiration to me. The editorials are especially helpful. They are to the point and always have something worth while for the reader. I appreciate the paper very much."

About 225 were present at the Consistorial Dinner of Phila. Churches in First Church, Nov. 1. It was a delightful and profitable occasion. The Glenside Male Quartet rendered excellent music, and the challenging addresses were by Drs. Paul S. Leinbach and R. C. Zartman, and Elder H. E. Paisley. The other congregations of Phila. Classis held their dinner at Ursinus College Nov. 8, with 200 present.

It's a good thing occasionally to take a visit and have a good live wide-awake layman bring a message to your people. It was tried on Sunday morning, Oct. 28, in Hamilton, O., when Dr. E. H. Cosner, of Central Church, Dayton, gave a challenging message to the people in the absence of the pastor, Rev. Ward Hartman,

Stewardship presented by a layman who practices it comes with great force to a congregation.

In order that we may have the fullest information regarding "Men's Work" in the several denominations, Dr. J. E. Purcell, of Atlanta, Ga., President of the Interdenominational Council of Men's Work and the Secretary for Men's Work in the Southern Presbyterian Church, has consented to come to Harrisburg to address the Reformed Churchmen's Congress and answer questions regarding this matter which is just now of very great interest and vital importance to the men of the Reformed Church.

Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor, reports a gift of \$5,000 from Mr. and Mrs. John S. Yeager, which is to be invested as a Trust Fund, the interest to be used in providing for the poor and needy among the members of the congregation. Professor S. W. Unger has composed the music of a Christmas pageant and the pastor is collaborating in writing the dialogue. It will be produced Dec. 30. On Rally Day 966 were present. Salem S. S. had 11 delegates at the State Convention in Philadelphia. On Nov. 8 the Week Day Church School opens under the direction of the Committee of Education of Salem Church. Salem Church has paid \$2,500 on its Apportionment up to date.

St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, opened its Sunday School building for a Democratic Rally of the 15th Ward on Thursday, Nov. 1. The catechumens of the present pastorate, at the suggestion of the pastor, completed a Church Building Fund for the Board of Home Missions. Another began on Nov. 7, when the catechetical class of 1929 was organized. State Senator James E. Norton delivered a fine address at the meeting of the Senior Christian Endeavor Society Sunday night, Nov. 4.

The storm which did so much damage in Florida, recently, caused quite a loss in the Mountain School, where the people of Manor Charge, Adamstown, Md., Rev. G. W. Kerstetter, pastor, are educating a boy. The dam was washed away entailing a loss of about \$500. The people of the valley had all their grinding done at the School Mill, and are now re-building the dam. The people also suffered heavy losses and the workers are not only appealing for money but also for clothing. If you are interested in this needy field write to Rev. Mr. Kerstetter, Adamstown, Md.

The Communion services in the Sinking Spring-Shillington Charge, Rev. T. W. Rhoads, pastor, were largely attended. In St. John's, 561 communed; offering, \$650; 12 members received by letter. In Immanuel Church, 375 communed; offering, \$400; 28 members received by confirmation and 7 by letter. The average attendance of St. John's S. S. since Jan. 1 is 325, and of Immanuel S. S., 410. St. John's congregation purchased 275 new Hymnals. The pastor recently preached a sermon at the Odd Fellows' Home in Middletown and delivered an address at the dedicatory service of the Vinemont Chapel.

Rev. H. H. Rupp and his good people in St. John's Church, Lewisburg, Pa., celebrated the 25th anniversary of the erection of their beautiful Church and the re-consecration of the renovated Church School building on November 4 with excellent music by enlarged choir and orchestra, and sermons by Dr. Paul S. Leinbach, Editor of the "Messenger." The attendance was decidedly gratifying and the interest whole-hearted. St. John's now has a most attractive and convenient plant for the carrying on of its work. The day was made additionally notable to the pastor and his wife by the announcement that they had become grandfather and grandmother, through the birth of a little daughter to

Mr. and Mrs. William Rupp, of Newark, N. J.

Rev. H. J. Hillegass, who has been pastor of Salem Church, Heller's, Lancaster Classis, since June 1, 1907, delivered his farewell sermon Oct. 28. He is retiring from the ministry, after having completed 33 years of service. The Church was filled to capacity; 135 attended S. S. Rev. Mr. Hillegass graduated from the Theological Seminary in 1895 and was called to the Shrewsbury (York County) Charge, where he served 12 years before coming to Heller's. In appreciation of his many years of faithful and noble service, the congregation presented Rev. Mr. Hillegass with a purse of money.

Rev. F. D. Witmer, pastor of Zion's Charge, Somerset Classis, and Miss Laura Mae Strickler, of Mt. Joy, Pa., were united in marriage in the United Brethren Church of Mt. Joy, on Sept. 5, Rev. H. S. Kiefer officiating. The bride is a graduate of Mt. Joy High School and the Lancaster General Hospital, and the groom a graduate of Ephrata High School, Franklin and Marshall College and Eastern Theological Seminary. Zion's is Rev. Mr. Witmer's first pastorate, having located here more than 2 years ago. After a wedding trip through the New England States Mr. and Mrs. Witmer on Oct. 1 occupied the newly furnished parsonage in Berlin.

Grace Church, Fort Wayne, Ind., Rev. R. S. Beaver, pastor, observed Rally Day Oct. 7, with Mr. Don Heffley as speaker. This occasion, when all the young people were brought together, revealed the future prospects of the Church. 29 men from Grace Church attended the Men's Congress at Goshen, Ind., Oct. 14; Dr. John Timothy Stone and others were on the program. A Junior Choir of 30 members has been organized under the direction of Mr. Mark Bills. A Week-Day Bible School is held each Saturday morning from 10-11.30 o'clock, for children aged 6-16 years. Here is the training school for the future workers. Why not in youth "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth?"

In St. John's Church, Lebanon, Pa., Dr. Edgar F. Hoffmeier, pastor, Harvest Home was observed Sept. 16 and the fall Holy Communion service held Sept. 23. Rally Day was held Sept. 30. Evening services were resumed Oct. 6 and the first Prayer Meeting of the season was held Oct. 10. An Every-Member Canvass was made Nov. 4. On Nov. 11 appropriate Home Mission Day service and Armistice Day service will be held. Dr. Jairus P. Moore will be the speaker on Nov. 25 at the W. M. S. Thank Offering service. The Annual Thanksgiving Service will be held at 9.30 on Nov. 29. An effort will be made to increase the present number of 25 subscribers to the "Messenger" on Church Paper Day, Dec. 9. On Dec. 16 there will be an evening service of Christmas Hymns, with an illustrated address. Christmas Day will be observed with an early morning service.

In Trinity Church, Wilkesburg, Pa., Rev. Dr. Harry Nelson Bassler, pastor, the evening address on Nov. 4 was given by Judge Richard Wilson Martin. Rev. Wayne Bowers will speak on Nov. 11; the service will be conducted by the local Y. W. C. A. on Nov. 18, and the pastor will give the address at the special Thanksgiving service, Nov. 25. 13 members were received at the Communion service. 5 infants were recently baptized. Trinity Congregation was organized June 19, 1870, with 48 charter members and the following ministers have served the congregation: Revs. L. B. Leasure, T. F. Stauffer, J. M. Souder, J. W. Knappenberger (supply), M. F. Frank (supply), James S. Freeman, C. L. Alspach, Paul S. Leinbach, D. D. Lewis Robb, D. D., and the present pastor. "The Friendship



Club" will hold its Annual Banquet on Nov. 16.

Rev. Dr. Paul J. Dundore, pastor of Zion Church, Greenville, Pa., began on Nov. 4 to preach a series of sermons on the theme: "Outstanding Churches and Their Significance." The subjects are as follows: "The Church of the Holy Sepulchre, Jerusalem," (The Shrine of Many Faiths), Nov. 4; "The Church of the Annunciation, Nazareth," (The Childhood Youth of Jesus), Nov. 11; "The Mosque of St. Sophia, Constantinople," (The Crescent Supplanting the Cross), Nov. 18; "St. Peter's, Rome," (The Seat of the Papacy), Nov. 25; "The Cathedral at Geneva, Switzerland," (The Seat of the Reformed Reformation), Dec. 2; "St. Paul's, London," (The Largest Protestant Church), Dec. 9; "The Church of the Nativity, Bethlehem," (The Birth of Jesus), Dec. 16. Dr. Dundore has visited these Churches and the meditation of these outstanding sanctuaries and their significance should prove both interesting and edifying.

In Oakley, Cincinnati, Rev. C. O. Schroer, pastor, Foreign Missions had right of way in all the services of the morning on Oct. 28. The Sunday School, with the exception of the Primary Department, gathered in the large downstairs room of their large commodious educational building. It was an inspiration to see so many fine young men present. Rev. Ward Hartman, of Hamilton, O., told of things as they are in China. After speaking nearly half an hour, he was rushed off upstairs to speak a few minutes to the little tots in the Primary Department. The chapel was well filled at the Church service and very close attention was given to the message on "The Challenge of China to the Christians of America." At the close of the service many came forward to see the curios and express their interest in the work of our Church in China.

The Berks County Christian Endeavor Union held its banquet on Friday night, Oct. 26, at St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. The Ladies' Auxiliary provided the banquet under the direction of its president, Mrs. Edward E. Adams. Young People's Day was observed Sunday night, Oct. 28. The pastor conducted the worship, assisted by C. B. F. Deppen, president of the Senior C. E. and John D. Heck, former County President. An interesting address on "The Church and the Court," was delivered by Judge H. Robert Mays, of the Berks Court. On Sunday night, Nov. 4, Mrs. J. Lucian Roush, Esterly, Pa., delivered the address at the Thank-Offering service of the W. M. Society. The Rev. Dr. William F. DeLong, Phila., Pa., will deliver the addresses on Home Mission Day morning, Nov. 11, in S. S. and Church. The 37th anniversary sermons will be delivered on Nov. 18, by Dr. Charles E. Schaeffer, Phila., Pa., a former Pastor. On Sunday night, Nov. 25, St. Mark's will unite with Memorial Baptist Church, when the sermon will be preached by Rev. Mr. Poetter, and the service will be conducted by Rev. Darlington R. Kulp.

A farewell party for Rev. Milton Whitener, who has resigned as pastor of First Church, High Point, N. C., to take the post as field secretary for Catawba College, Salisbury, was held Oct. 26 under the auspices of the W. M. S. During the program a testimonial of respect and admiration from his fellows of the High Point Ministers' Association was read. The testimonial, prepared by Revs. C. P. Coble, M. Norwood Browne and F. L. Conrad, fittingly expressed the high regard in which Rev. Mr. Whitener was held, as a pastor, member of the Ministerial body and as a citizen. An editorial in the High Point "Daily Enterprise," spoke of the city-wide regret in his leaving, as during his pastorate he had "lent his mind and

efforts to every constructive movement for the upbuilding of the city. The influence of Mr. Whitener strengthened his own denomination and spread over the city, touching many lives." Wishes were expressed for his success and happiness in his new field of labor and farewell gifts were presented to Mr. and Mrs. Whitener. The address of the evening was made by Alderman Sykes, to which Rev. Mr. Whitener made a response. Music was rendered by a quartette.

Hallowe'en Festivities were celebrated at Catawba College on Oct. 29, at 8 P. M. The celebration was attended by about 300 people, including the faculty and student body. Miss Brucille Phillips, head of the Girls' Physical Educational Department, had charge of the program, which was as follows: Grand March; "Welcome," the "D" Club; Ghost Story, Mrs. Jenkins; Ghost Dance, Pattie Gordon; Reading, Evelyn McQuage; Solo, "In My Bouquet of Memories," Emily Webb; Black-Face Comedians, Ryan and Gabriel; Piano Selections, James Jones; The Catawba Tumbler, Evelyn McQuage, Esther Gordon, Elizabeth Fisher, Ruth Eudy, Martha Barnhart, Ethel Lively, Dollie Harrison, Thelma Connell; Orchestra Selection: Piano Monologue, Elizabeth Keffer. Prizes for costumes were awarded to Jean Dunham, Edwina Conrad, Anna Mae Benton, Esther Gordon, Alta Eagle, Herbert Miller, Glenn Safrut, A. Thompson, Richard Carrigan and J. W. Byers. After the program, refreshments were served. The festivities were by far the best of any Hallowe'en at Catawba College.

In Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor. Rally and Promotion Day was held Oct. 7 with unusual program and number in attendance. Communion was observed Oct. 14, with larger attendance at July Communion and 1 member added. The pastor preached the morning sermon on Young People's Day on the subject, "Youth's Great Problem," and the evening program was prepared by the young people. Reformation Sunday was a fruitful day. On Nov. 4, in the evening, the pastor preached an evangelistic sermon, in keeping with the County-wide Evangelistic Campaign of Butler County. Home Mission Day was observed in the morning, and an Armistice Day program was given in the evening of Nov. 11. On Nov. 18 Evangelistic services will begin and continue throughout the week; about 80 Protestant Churches of the county are observing these special services. The G. M. G. will give a program in the evening. On Nov. 25 the Thanksgiving service will be held in the evening. On Religious Literature Sunday, Dec. 2, there will be an address on "The Function of the Church Paper," in the evening. With an attendance of 132 on Young People's Day at Sunday School, Bethany again moved up to a new record for attendance. 5 minutes each Sunday are devoted to a talk on the Apportionment, in the Church service, by the pastor, who prepares and uses a new chart each Sunday to illustrate his talk.

The "Messenger" is proud of its old friends. Here is Mr. H. M. Anstine, of Shrewsbury, Pa., young in spite of his nearly 87 years, who has been a faithful reader for a generation and writes: "I would not be without it." And Mr. J. F. Zufall, of Cloe, Pa., who "reads each issue from cover to cover." Dr. Alex Harsanyi, of Yonkers, N. Y., pastor of the Hungarian Presbyterian Church, sending his 34th renewal, tells how he enjoys every issue, and "there is no paper so dear to me." He adds: "The editorials are especially fine, Dr. Schaeffer's articles always interesting and helpful and Dr. Herman's expositions so edifying. I hope and pray that our Heavenly Father will give you grace abundant, to continue for many years your noble work." And in the

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same mail comes a note from one of our most loyal elders enclosing a check as "a contribution toward the expense of publishing the 'Messenger.'" "It is very small," he writes, "and does not measure up to my appreciation of your ably-conducted paper, but my resources are likewise very limited." And last, but not least, in this list is this cherished word by Mrs. M. L. Calvert, in renewing her subscription: "I have been reading the 'Messenger' for over 65 years." All these have come within a few days. Who wouldn't feel good over having such friends as these?

In St. Luke's Church, Trappe, Pa., Rev. Arthur C. Ohl, pastor, the new Church School building was occupied for the first time, Oct. 28; the occasion being the Rally Day of the Sunday School. At that time the members of the Church and their friends assembled to hear a strong program. An 18-foot addition of two floors was added to the old building. The entire building is of stone construction plastered. It contains 9 class rooms and the main hall, which will take care of all the departments of the School. It is the aim of the pastor to make the gradings into departments as modern and efficient as possible. Curtains will separate each class from the main school. All classes will join in the general assembly of the school except the primary and beginners. The library on the first floor will be adequately equipped, containing shelves for hundreds of books. Light colored Colonial windows adorn the structure. The finish of the walls is light buff and the woodwork is natural finish. The floors are of hard rift pine. A large platform is located in the center. Each class room will be adequately lighted. There is an estimated assembly space for 400 persons. The basement contains a large social room. The entire building, including the Church edifice, is heated by the newly installed Hoffman vapor system. The new building is well adapted to meet the religious educational needs of the community. The Sunday School has an enrollment of 260 and 221 scholars were present at the Rally and 140 visitors. The address was delivered by Mr. Walter E. Myers, the General Secretary of the Penna. Sabbath School Association, and the music was furnished by the Harmonica Band of Spring City and St. Luke's Orchestra.

The fall meeting of North Ohio Classis was held in Bloomville, Ohio, on Oct. 23rd. The chief item of business was the reception into Classis of Dr. J. O. Reagle, who has received and accepted a call to Trinity Church of Tiffin. His installation was set for Sunday evening, Nov. 4th. Dr. Reagle thus becomes the first pastor of this congregation. The rest of the forenoon and a part of the afternoon were occupied with a discussion and conference conducted by the Classical Missionary and Stewardship Committee. The benevolent budget was accepted and distributed to the congregations. The treasurer gave a report, showing the credits so far for each congregation. A frank discussion on "Why the Apportionments Are Not Paid in Full," revealed some interesting condi-



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tions and opinions in the Classis. However, it was quite apparent that nothing serious or impossible stands in the way of a much larger percentage of the Apportionment being raised this year than last. One of the elders presented the spiritual side of Stewardship in a very pleasing and forceful manner. The discussion on "How to Reach Every Member" was directed along the three lines—The Every Member Canvass, Consistorial Conferences, and Classical Visitation. Some of the old methods received new emphasis and some of the newer methods were recommended, on which Classis took favorable action. Dr. H. J. Christman was present to speak on Evangelism. His address was full of inspiration and will be a great help in the formation of the evangelistic programs in congregations for this winter. Taken all in all this was no doubt the best fall meeting ever held in this Classis. The ladies of the Bloomville Church served an excellent dinner to those attending.

In St. Paul, Kansas City, Rev. A. H. Schmeuszer, pastor, a week of inspirational and evangelistic services, October 21 to 28, inclusive, was introduced to give impetus and direction to the fall and winter program of work. The response of the congregation was very encouraging, going far beyond the expectations of those responsible for the innovation. As a result a gratifying contribution to the new hopes, new vision, and new Church life was made. Dr. E. H. Wessler writes: "Mr. Schmeuszer and his wife are laboring in St. Paul with visible consecration, and through the grace of God, feelings that were nearly buried in disappointments are being restored and chords well nigh broken under heavy strains are beginning to vibrate once more. Through their untiring efforts the Sunday School is building up in numbers and stability. The attendance in the S. S. on Oct. 28 went over the 170 mark and the goal of 200 was set for the near future. The attendance in the week of special services went over the 130 mark, and the offerings in these services more than cared for the financial obligations to the speaker, leaving a nice balance for another such a week of services next spring. St. Paul has quite a number of very able workers in both Church and S. S., and with confidence in their leadership they are uniting in a determined effort that will eventually put Kansas City on the map for the Reformed Church. The Rev. Mr. Wessler spent a very enjoyable week with these people, experiencing a hospitality and sociability that would rejoice the heart of any pastor. It is his conviction that St. Paul has a future that will speak favorably for itself in a time not very far off. The congregation has latent power that needs to be unfolded and consecrated and it will then speak for itself. It may never be a 'Linwood Boulevard' Church, where the Churches of Kansas City are victims of bigness, but it can well be a strong Church, exerting a healthful influence in the community where it is located."

In Central Church, Dayton, O., Dr. Walter W. Rowe, pastor, Rally Day was observed on Sept. 30. At the regular S. S. period, the entire School assembled in the auditorium of the Church for the exercises of the various departments, and also for promotion. The attendance was very gratifying. At the regular hour of worship the pastor preached upon the subject "The Church We Forget." The evening worship was in charge of the young people. The pastor made a talk on "A Young Man's Ideal of a Young Woman, and a Young Woman's Ideal of a Young Man." Miss Ruth Rice emphasized the "Crusade With Christ." The attendance was good and much interest manifested. On Oct. 7 the pulpit was occupied by Rev. Jacob G. Rupp, D. D., Field Secretary of the Foreign Mission Board. On Oct. 14 Prof. F.

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The Facts

Enrollment in the College.....	321
In the Summer School.....	302
The Extension Department.....	242

Total Enrollment, twelve months.. 865

The Reasons

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W. Leich, D. D., of Central Theological Seminary, occupied the pulpit in the absence of the pastor, who was with Dr. Kerst and the people of Trinity Church, Canton, in their Rally Day services. The Harvest Home services were observed on the 21st at which time there were 2 members received by letter and also the baptism of 5 children. Holy Communion was observed morning and evening of Oct. 28. 3 members were received by letter. Another payment has recently been made on the Building Fund of the Church. The pastor is gratified at the hearty response on the part of the people to every challenge that is presented to them. It is expected to dedicate the new organ on Nov. 11. Prof. F. L. Bach, organist and director, will give an organ recital on the evening of that day. Central Church with its new organ will be in a position to give to the public as attractive and worshipful services as may be found in the city of Dayton.

### BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

#### Home Mission Day

We celebrated Home Mission Day one week earlier this year than the prescribed day, because the Superintendent did not expect to be at Home on the second Sunday of the month. As affairs developed, however, we were very happy that we chose the first Sunday of the month for this service.



The friends of Bethany may remember that last year we had employed three returned missionaries from China to help to carry on the work at the Home. This year Miss Snyder is the only one left of the three. She has charge of the music at Bethany. It was the happy idea of Miss Snyder to entertain in honor of Miss Hoy, who returned to China on Nov. 11. Among here guests were the Misses Ammerman, Krick and Myers, all co-workers in China.

Several of the dinner guests were treated for the first time with an "honest to goodness" Chinese meal. We are not venturing here any expression of comparison relative to the food nor the advantage of knives and forks over chop-sticks. Needless to say, the missionaries thoroughly enjoyed the "eats," and the other members of the party were delighted with their new experience.

At the Home Mission Service in the afternoon the Bethany Family was honored with the presence of these returned missionaries, and although it was a Home Mission Service each one of them spoke to the children on Missions, which made the service very impressive and delightful.

MEETING OF OHIO SYNOD  
(Continued from page 2)

mentation from the Association of Colleges and from the University of Wisconsin. Central Publishing House reports slight increases in subscriptions to the "Christian World" and "Kirchenzeitung." It calls attention to the 70th anniversary of the founding of the institution which took place August 28, 1859.

Fort Wayne Orphans' Home reports 106 children enrolled. Splendid records are made in education. 80 children attended the D. V. B. S. last summer. 15 children passed the 8th grade examination. 22 children are in North Side High School. The treasurer's report shows receipts of \$7,779 from Ohio Synod.

A splendid forward-looking program was proposed by the Committee on Religious Education, including a plan to give the pastors an opportunity through a training course at one of our institutions or through a correspondence course, to make a study of the new methods in Religious Education.

The Committee on Evangelism placed before Synod high ideals for a real evangelistic program, emphasizing Personal Evangelism. Dr. Bartholomew's challenge to the Reformed Church to make the membership of the denomination 400,000 by the time of the meeting of General Synod next spring was endorsed.

Synod's Commission on Social Service and Rural Work reported activities in supplying vacant Churches, aiding in evangelistic efforts, financial campaigns, etc. This Commission co-operates with the Country Life Department of the Ohio Council of Churches.

The Committee on Temperance presented the following recommendation: "We as a Synod most earnestly appeal to our people to consider this question in the light of God's Word and in the spirit of loving helpfulness manifested in the gospel of Jesus. Let us cast our ballots not from the standpoint of personal liberty, but rather from that of Paul, 'If meat causeth my brother to offend, I will eat no meat.'"

Synod sanctioned the merger of North Ohio and Northwest Ohio Classes, which will be fully worked out in the Classes concerned.

The 1928 meeting of Ohio Synod was attended by 138 ministers, 38 elders and 15 visitors. There was manifested an excellent spirit of unanimity and a genuine zeal for advancing the cause of Christ, and hastening the coming of His Kingdom. The 1929 session will be held beginning on

Tuesday, October 1st, the place to be decided upon by the Executive Committee.  
—C. A. A.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The 10th annual Institute of E. Penna. Classical W. M. S. was held in Calvary Church, Bethlehem, the Rev. T. C. Strock, pastor. The president, Mrs. L. V. Hetrick, presided at both sessions. The suggested program was followed, the theme being "Breaking Down Barriers." The morning devotions were conducted by Mrs. F. A. Churchill in such a reverent and sincere manner that the hearts of all were properly attuned for the day's program. Mrs. Alger Shiner very beautifully sang, "What a Friend We Have in Jesus," and "Break Down Barriers." The barriers between people in general, between Churches, and between races were ably discussed by Mrs. Clarence Hawk, Mrs. C. A. Butz and Mrs. W. A. Stotz. Miss Carrie M. Kerschner, as a representative of "The Barrier Dismantling Co.," broadcast her message in a unique way and kept the audience intensely interested while she explained some of the tools useful in helping to break down the barriers of ignorance, indifference, prejudice and Frigidite. The mis-

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W. P. Blessing Co., 63 E. Adams St., Chicago, Ill.  
The Sunday School Times, Philadelphia, Pa., "Most interesting."  
The King's Business, Los Angeles, "A veritable feast."  
Moody Monthly, Chicago, "Deep spiritual insight."  
Christ Life, Cleveland, "No appreciation and interpretation of the Hebrew names of God so adequate."  
The Indian Christian, Belgaum, India, "No dry and dreary pages."  
The Evangelical Christian, Toronto, "A delightful book." By the same author, Bertha Carr-Harris.  
23 Mack Street, Kingston, Ont.

sionary speaker for the day was Mrs. Edwin Beck, who spoke of some of the essentials of one who would live down barriers and build with God in China. Mrs. Beck's forceful address was much appreciated. Under "Leaks in the Dyke," the main

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Sept. 15									
ATTENDANCE					OFFERING				
Class	Teacher	Enrollment	Present	Offering	Class	Members	Prize	Offer	
1	Mr. Grossman	12	8	10	12	19	8	53	
2	Mrs. E. Collins	10	10	60	10	14	9	14	
3	Miss Touring	14	11	71	19	10	7	12	
4	Mr. A. Dietrich	10	8	84	10	11	1	28	
5	Mr. A. Jackson	15	15	93	10	11	1	54	
6	Mr. Martin	9	9	75	10	11	1	3.03	
7	W. H. S. Day	8	7	10	10	11	1		
8	Mr. Gardner	14	13	99	10	11	1		
9	Edwin Harnell	10	8	71	10	11	1		
10	W. Adams	11	8	4.70	10	11	1		
11	Albert Livingston	73	53	3.38	10	11	1		
12	Miss C. Helms	26	25	1.75	10	11	1		
13	G. Williams	52	45	89	10	11	1		
14	Mr. W. Potter	21	20	2.37	10	11	1		
15	L. Brown	54	27	15	10	11	1		
16	Louis Carter	75	59	4.95	10	11	1		
Membership Aim 800				Collection on Tue. Eve. Oct. 4					

No. 4—\$28.00

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Young Ladies'	Primary	Weekly	Pres.
Men's Bible Class	Junior	Bibles	Att.
Adult Class	Interm'd't	On Time	Vis.
Teachers & Officers	Senior	Easter	Sab.
Attendance	Teacher Tr.	Party	A. M.
Collection	Cradle Roll	Social	P. M.
Missionary	Home Dept.	Outing	on
New Members	Birthday	Picnic	at
Membership Aim	Offering	Assn't	for
Last Week	Present	Absent	Next
Last Month	Largest	Banner	next
Star Classes	Smallest	Women's	1st
Children's Day	Scholars	Prayer	2nd
Rally Day	Visitors	Today	3rd
Christmas	Increase	Offg	4th
Exercise	Average	N. Mem.	Onar.
Excursion	Year Ago	Main	Int.
ATTENDANCE	Special	Dent.	Eve.
AND OFFERING	Meeting	Class 2	Boys
Entertainment	Lecture	Gain	Girls
Enrollment	Present	Tardy	Late
And Supply of Gold Stars			
Total			

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questions discussed were, "How can we increase our membership?" and "How can we induce those who are members to attend the meetings?" During the noon hour, the literature table was well patronized. The president expressed the appreciation of the Classical body to the hostess Church for the splendid dinner served to the 179 guests. The consecration prayer was offered by Mrs. John Lentz, Secretary of Stewardship of the W. M. S. G. S., who was a visitor at the meeting.

The Call to Prayer which is listed in the December program of the W. M. S. is, unfortunately, not yet off the press. Notice will be given in this column as soon as it is received.

The Fall Institute of the W. M. S. of St. Paul's Classis was held in Zion's, Transfer, Pa., on Oct. 17. The attendance was exceptionally good and a most interesting program was carried out. The services planned by the W. M. S. G. S. were followed. After the opening worship period, Mrs. Walter Unangst, local president, welcomed the guests. To this greeting Mrs. A. C. Renoll responded. The different societies of the Classis had been assigned various phases of the subject, "Breaking Down Barriers," and the members were prepared with excellent talks and papers. The missionary message was given by Mrs. I. G. Nace, of Japan, who is a daughter of this Classis. The literature talk was ably handled by Miss Nell Smith, of Greenville. A most interesting report of the Rural Church Conference held at Austintown, Ohio, in June, was given by Mrs. Martin Alexander, of the New Hamburg W. M. S. Mrs. Ralph Buckley, of St. John's, Shenango Charge, W. M. S., the Classical delegate to the meeting of Pittsburgh Synodical W. M. S., gave an excellent resume of the proceedings. Special numbers included a vocal quartet from the Transfer Society, a vocal solo by Miss Gertrude Smith, of the Greenville G. M. G., and a reading by Miss Mary Reimold, president of the Transfer G. M. G. At noon a box luncheon was enjoyed and coffee was served by the hostess society. The members of the Transfer G. M. G. presented a short dinner concert of instrumental and vocal numbers. The final feature of the program, "Leaks in the Dyke," was discussed by the various departmental secretaries, each telling how the leaks in her particular work could be stopped. Rev. Mr. D. J. W. Noll, of Sagertown, offered the closing prayer of consecration and pronounced the benediction.

The G. M. G. of Zion's Classis held their 3rd annual Institute in Trinity First Church, York, on Oct. 25. Mrs. J. F. Bucher, formerly of Shenchowfu, China, gave the missionary address, using as her subject, "The Trend of the Future in China." Members of Grace Guild, under the leadership of Mrs. I. A. Raubenhold, counselor, presented the playlet, "Keeping Faith." A social hour followed during which Mrs. James Rutter and Trinity Guild proved delightful hostesses.

## OBITUARY

### DR. S. HOWARD GUMP

Trinity Church, Everett, Pa., sustained a great loss in the death of Dr. S. Howard Gump, which occurred in his home Monday, Sept. 24. For a number of years Dr. Gump's health and strength have been failing, but it was just within the last year that his condition at times was very precarious. Occasionally he was enabled to be in his office and in his accustomed place on the Lord's Day. Dr. Gump was

for many years one of the efficient dentists of the community and was favorably known all over the county. At an early age he became actively identified with the life and work of our Church, having been actively affiliated with the Sunday School work. At the age of ten, he became a member of the choir, and continued in this work until forced to give it up on account of throat trouble. For the last 25 or more years he was a member of the consistory, serving at times as its secretary and treasurer. Last spring at the congregational meeting he was again elected to serve as elder, and thus in closing his life-work he was an active office-holder in the House of the Lord.

That Dr. Gump was held in high esteem by the people of the community can be inferred by the fact that for 8 continuous years he served as burgess of the town and it was only at his own earnest request

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that he was not re-nominated. He was interested in every phase of community life and gave his support to all worthy objects.

Dr. Gump was twice married. He is survived by his wife, 3 daughters and 2 sons; also by 1 brother and 2 sisters. His funeral services, in charge of his pastor, Rev. J. E. Scheetz, were largely attended. It was eminently fitting that before his body was laid in God's acre, it should rest for a little while in the Church which he so much loved and in whose interest he served so faithfully. He was affiliated with a number of fraternal orders, many of whose members joined the membership of our Church and the people of our community in paying him this tribute of esteem. Dr. Gump was 60 years of age. He will be affectionately remembered by the members of Trinity Church, who for many years were his co-laborers.

—J. E. S.